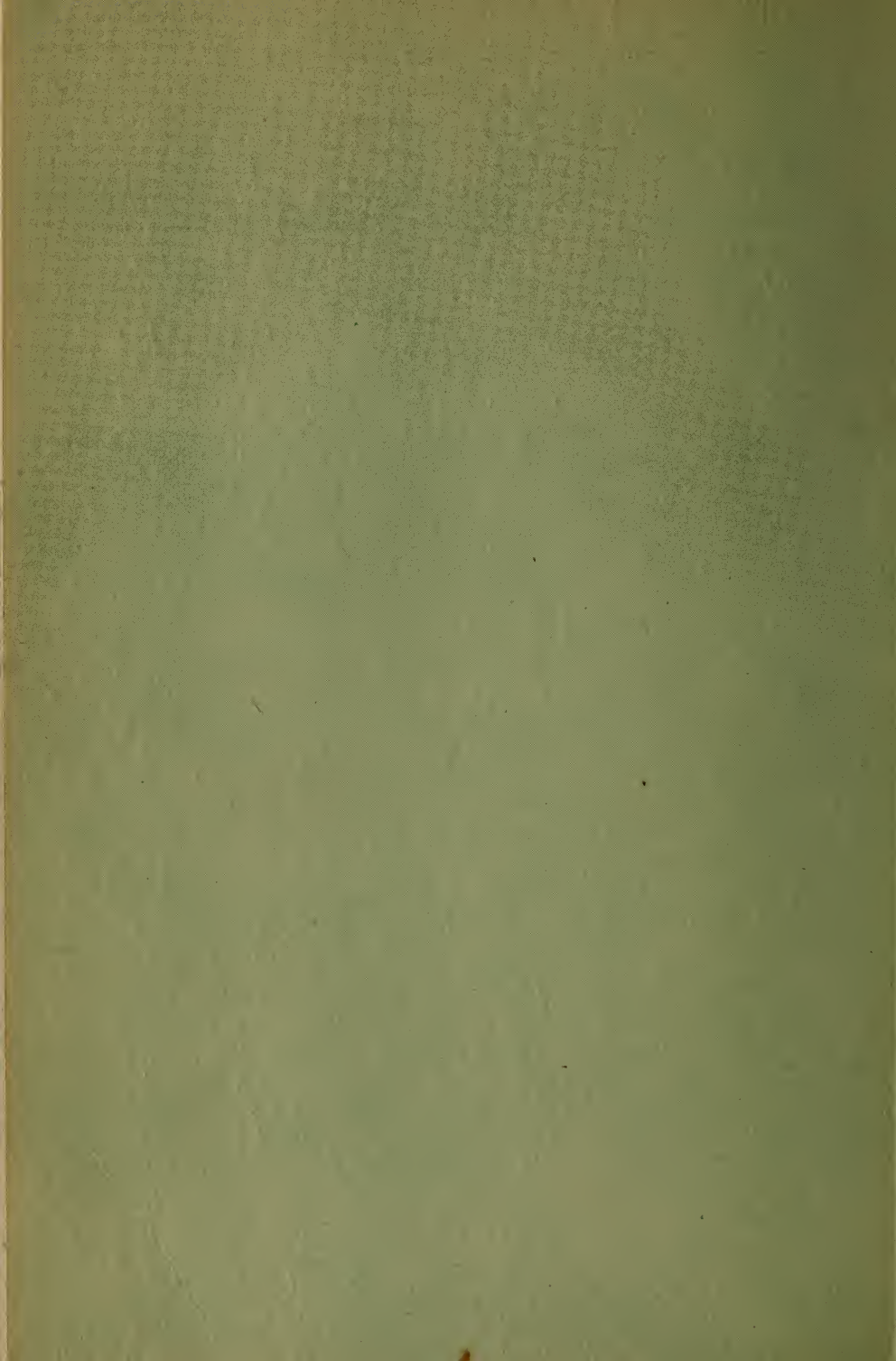




the Chaplain

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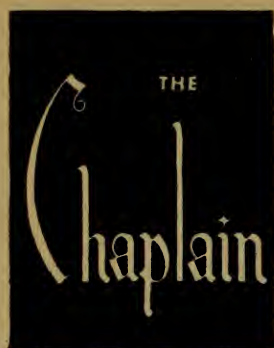
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THOUGHT-STARTERS

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NEWS BRIEFS

November-December, 1950



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Outweighing Earth, Outreaching Stars

WE live in an age of mass production, mass movements, giant organizations, mammoth spectacles. Even Christmas has become a huge industry, with good will broadcast mechanically to millions under the sponsorship of immense corporative power.

Yet at the heart of this season is the remembrance of an obscure birth in a little town in a remote province of the Roman Empire.

Do we realize what this miracle means—this miracle of small beginnings, of apparent weakness swaddled in obscurity, yet symbol of a power greater than Rome's legions or the stockpiled destruction of an atomic age?

Does the individual feel helpless in the face of today's enormous challenges? Does the little hope that burns in his heart like a lighted candle at Christmastime seem dim beside the barbarous darkness of humanity's ignorance? Is the Christmas carol on the radio, with its assured message of peace on earth, blotted out by the next rapid-fire news broadcast predicting doom?

So transient, so precarious, so inconsequential might have seemed the prospects of the child born in the stable of an overcrowded inn. Yet before his earthly mission was complete he could say, with a confidence which history has verified: "Be of good cheer; I have overcome the world."

Alone among world conquerors he has achieved a success not to be judged by the numbers who bow before him but by the quality of the lives that are touched by his example. Against the "mass man" of today's popular mythology he has lifted up the ideal man of God's creating, an ideal that dawns on individual human thought with the weakness of infancy but with the infinite potentialities of Truth itself.

It took numbers of nuclear scientists working together for years, with the expenditure of millions of dollars and the protection of a vast security system, to make a single atomic bomb. But long ago it took only one humble girl's dawning perception of God as the Father of man to bring to light a force of love which can bind every least atom to the purposes of good.

What great work would ever be accomplished if someone did not have faith in a perceived idea, in small beginnings? It is the quality of our thinking, not the quantity of physical power at our disposal, that shapes our destiny. Rome failed to recognize this fact and fell before the Goths. Let those who call themselves Christians today turn again to the quiet stable outside the busy inn to welcome the forever-recurring birth of that divine concept of power which outweighs the earth and outreaches the stars.

An editorial in *The Christian Science Monitor* (Reprinted by permission)

"Thus Saith the Lord" — The Validity of Preaching

BY GAUIS GLENN ATKINS

"THERE is," said a secular magazine in a widely quoted editorial, "only one way out. The way is the sound of a voice, not our own. But a voice coming from something, not ourselves, in the existence of which we cannot disbelieve. . . . It is the earthly task of the pastors to hear that voice, to cause us to hear it, and to tell us what it says. If they cannot do it, or if they fail to tell us we, laymen, are utterly lost." The sovereign place and hidden power of preaching have never been more clearly defined, nor by a more unexpected organ. The editors of *Fortune* may, or may not, have known what a dateless longing they voiced, or how old and how various have been the listening posts seeking to be attuned to that voice.

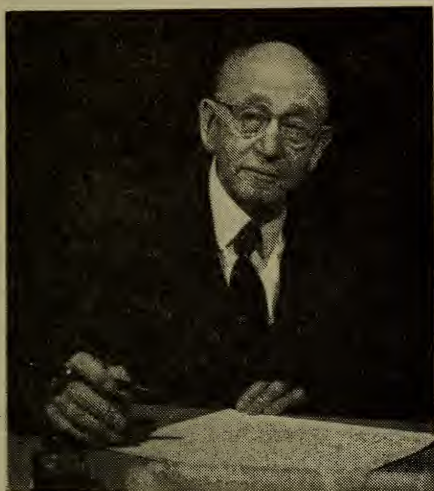
The validity of Christian preaching is focally within this vast and awesome region; by its living past which is the history of it; by its essential nature which is the function of it; by its mandate in the Christian order and by the authority thereby represented, which are the power of it.

The spoken word has never in any religion possessed an undivided empire. The ministries of religion, being so to speak an ellipse with two foci, have always included the "word" and the altar: the word with all its multitudinous accents being something said, and the sacrifice in all its forms and furnishings something done. This

distinction has long been fundamental in the partition of office in the ministry of the Christian church. The priest, it is held, with much amplification mediates between man and God; the prophet between God and man. The priest administers the seven Sacraments with saving efficacy by virtue of ordinations and successions, without which the sacrament is only bread and wine, and sin is unshrived. The Christian preacher, as mediator of the "living word," is set apart by ordinations and successions according to the custom of his denomination, it is true, but also by ordinations and successions which no church can confer. There is no need to say here how deeply in theological theory and hierarchical practice these distinctions have penetrated, and to point to the unhappy harvest of them in the disunities of the Christian church. Mutually opposed conceptions of the initial forces in religion itself have thus been generated.

For the most part, and in many influential quarters, the altar with all its implications is held to have been the hearthstone of religion. Sod or stone, it was the meeting place of man's need and loneliness with something Other-than-himself which must be praised or placated. His altar-fire lightened his darkness and its sacrifices were shared by the living and the departed, between whom he made

no distinction. All this needed to be done with proper rites by those who were wise enough to do it well and invested with the mystery of doing it. Their liturgies were shaped by sym-



Dr. Gaius Glenn Atkins

bols and ceremonies, rhythmic by necessity, made familiar by repetition and in any case older than any words which were later used to explain or defend them.

Much of this is of concern only to those who seek the almost irrecoverable sources of religious faith and practice, but contemporaneously it is the insistence that worship always has had and should have precedence over preaching, which is taking various forms amongst us and upon which there is no need here to elaborate save for one result. In some ways the influence of all this recasting of the theory and order of Protestant church services upon preaching has been unfortunate, and the more so since preaching has begun within the last long generation to lose its primacy, even in those Protestant communions

for which preaching has been historically fundamental. The liturgical communions, it is held, have now the major appeal. Ours is a pragmatic time. Something must be done, even in church. Something is done, they tell us, in the elevation of the Host at the Mass. But what is done at a sermon? And so on and on.

But before anything is done in worship, there must have been a reason for it. The oldest and simplest rituals imply dim conceptions of some deity to whom the sacrifice was offered. There must have been words about that.

I

"Religion," Frazer said, "was what passed for wisdom when the world was very young," and I should think it very likely that there must have been some conception of a divinity and his requirements before they built him a sod or stone altar. After that the priest took the business in hand and made a ceremony of it, rich in symbolism. Eventually the word and the act were meshed into one gear, and have since driven on together far from primitive religions. At any rate, if the will of divinity is to be done, it must somehow be made articulate, and in all this there must be human spokesmen for the divine.

Within this framework every mediation of the gods or God to man has been contained. There has, therefore, been a ceaseless procession beginning in now vanished pasts, of those whose office it was to say "Thus saith the Lord." They have said it watching the flights of birds above Rome. They have said it in studying rivers in Babylon. David heard it in the sound of going in the tops of mulberry trees. Oliver Cromwell saw it in the red

dawn over D u n b a r field. The searchers of the sky read it in the stars. Isaiah found it in a temple murky with the glory of Jehovah. Paul found it in the desert. There has never been a procession like that. The procession of those who through outer sign and inner compulsion have dared the most awesome words which can issue from human lips, "Thus saith the Lord."

Nor has the occasion for such proclamations passed. Worship itself in a very real sense and for the most part draws upon the religious and ethical deposits of the past. It inherits its reverences and its adorations, the perfect rhythm of its prayers. Its litanies may seek deliverance from archaic perils and pray for pardon from stereotyped sins (though all this is in the way of being corrected). Worship may become an escape—a kind of anodyne for the soul, unless the ground and reason of it are constantly reaffirmed, and this is always the mandate of the living word. The live coals from the altar touch the

prophet's lips, and if one contends that without the altar there could have been no live coal, it is equally true that without the fire-touched lips there would presently be no altar. Duty grows dim, conscience becomes dull, ethical orders lose their power. God himself becomes an inheritance with none to speak for him, and souls and civilizations are undone unless they hear in some form or other, perplexed as they are, "Thus saith the Lord."

The Christian preacher is now in the forefront of that procession. For he too has the right to say "Thus saith the Lord," or else what he says has no living or transforming power. He will commonly not say it much, leaving it to be inferred, since to say it is the power and peril of his vocation. For he knows the misbegotten enterprises of every sort which have thus been sanctioned and what false and cruel banners have had "God wills it" emblazoned upon them. The preacher needs, therefore, to be very careful when and why and how he says it. Or indeed leaves it to be inferred. Without safeguards and controls, preaching may become increasingly subjective and exhibit almost every variety of emotionalism.

There have always been the enthusiasts, the God-possessed, oracles, tongues, and possessions offered as evidence of the indwelling and directing and voice-finding divinity. Those thus moved claimed divine authority. Those who heard them believed and obeyed. God had spoken. The disciplining of such gifts, their screening, so to speak, from excesses and uncertainties, is part of the record which still leaves gaps impossible to fill. The succession of Hebrew prophets through whom prophecy ceased to be

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Dr. Atkins has written numerous books on religion, contributes to religious journals, and is Editor of *The Ministers Quarterly*. This article appeared in *Religion in Life*, and is reprinted here by permission of the editor and of Dr. Atkins.

an enthusiasm and came to be the revelation of a sovereign moral order is of the record. But only the lesser record. They had no precedents nor any authoritative literature upon which to draw. They proclaimed their "Thus saith the Lord" out of an inner compulsion and certainty whose secret they could not share. This they did do; they left their testimony to "Another" than themselves whose will might be known and whose purposes forecast. This Other than themselves had, they believed, established an order which could not be shaken. Those who forsook it were lost. Those who challenged it were broken. Those who obeyed it were secure, for underneath were the everlasting arms.

All this did not happen overnight. It was a millennial growth—not alien in its beginnings to divinations and excitements, to impress the seeker and validate the prophet's word—no matter. There was a potency in Hebrew prophecy to make it the most significant and creative force in the history of religion. The prophets emerged in the great crises of national life and invested the affairs of troubled little states with the awesomeness of the divine and validated their own utterances with the most august of sanctions, "Thus saith the Lord."

II

Christian preaching has, on the whole, and in theory at least, made more of the free loneliness of the prophet than his divine investiture; more of his needing no station at all save a step or two to raise him above the crowd, than of his certainty of being for the time, the occasion and the need, the voice of God. That sentence needs to be much qualified, but in substance it may stand. The "proph-

ets" of apostolic Christianity seem to have been much under the spell of their own words, having a gift for words and the right, as yet unsystematized, to say them when and where they were moved—though that rather necessary word "moved" may beg a good many questions.

It is significant that in this vague sense "prophecy" has always come into action as authoritative and patterned orders begin to break up. The "prophet" had his say again amongst the gathered groups which were marginal to the more corporate forms of the Protestant Reformation. So Roger Williams went down to Plymouth and "propheysed." There were none there to forbid him, though the congregation which John Robinson had trained was not given to vagrant enthusiasms.

And as has been said, though it needs no saying, the persuasion that the Christian pulpit continued the function of the Hebrew prophet who had no pulpit at all, has colored our entire conception of preaching. We are increasingly cautious in calling preaching "prophetic." We do dare to say of it in its high moments, that it is inspired. And, if amongst its multitudinous voices, we discern some accent of the Holy Ghost, which, says Emerson, the heedless world has never lost, the validity of preaching is acknowledged. The questing editor of *Fortune* wants that accent authoritative enough to broadcast "Thus saith the Lord."

The Christian preacher inherits authorities which the prophet did not possess. For one thing he inherits the prophets themselves with the right to say, as far as he recasts and applies their message, "Thus saith the Lord," though claiming this validation not for himself but for them. But he must

at least believe that Amos or Isaiah had the right to say it. Thereafter, their authority is his mandate and he relays their words. Protestantism with varying measures of interpretation believes that the word of God is "contained" in the Old and New Testaments and that they are, therefore, authoritative for faith and practice.

In this connection "God's word" has a specific meaning, but it does give to all biblical preaching an authority far beyond the preacher's own words. It has been and still is most effective when the congregation and the preacher share the same conviction, when he proclaims it and they receive it as God's word. For John Bunyan the Bible was an arsenal, the bar of judgment, the throne of mercy, and the guidebook for any Christian pilgrim between the City of Destruction and the New Jerusalem. He was safe if he had the Roll in his bosom. The form of this still persists widely and the substance of it considerably. But for the most part something is gone. All this I was once helped to understand by a woman from the Highlands of Scotland whom the tides of circumstance finally brought to the Lowlands of Detroit. She followed the readings, for which she asked, in her own Gaelic Bible, and the soft sighs with which she heard the fourteenth of John or the twenty-third Psalm helped me to understand St. Paul's groanings which could not be uttered and to know that the voice of God might be heard on Forest Avenue.

All this, then, the preacher may offer for his own validation. He has the massive content of religion itself, the revelation of the Old and New Testaments and their awesome authority. He has, also, though less than formerly, the creeds of the once un-

divided church, believed to have been divinely inspired, which comes to this: that his preaching is doctrinally supported by the historic faith of the church and in that field, also, he may say of creeds and doctrines "Thus saith the Lord." In general Christian preachers preach out of, or under, the accepted faith of their communions. Conformities and orthodoxies are assumed, or else the preacher would not be in the pulpit, but they do not need to be definitely confessed in every sermon. The great clauses of Christian faith are spacious. The great words of Christian doctrine are elastic. Perhaps they were meant to be. In creedal and doctrinal preaching, therefore, "Thus saith the Lord" is assumed and accepted.

III

But none of these are the prophet's "Thus saith the Lord." For these are corporate, and he was alone; patterned, and he was free; authenticated by systems or orders; his authority was in his message. These are mediated, his message was unmediated, since there was nothing between him and the Lord. These are too often leaden, his words were winged. These are too often the ashes of dead fires, his words were kindled by live coals from the altar. How far now can preaching be prophetic in this immediacy of relationship between the preacher and God out of which he issues to say for himself, "Thus saith the Lord"? Otherwise the preacher may continue the prophetic office in station, recognition and substance of message, and still lack the accent of the Holy Ghost.

The books on preaching have not often asked this question, partly be-

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Bellicose Pacifism Redivivus

BY HENRY SLOANE COFFIN

Dr. Coffin, prominent theologian, educator, and author, is a member of the editorial board of *Christianity and Crisis*, from which this article is reprinted by permission.

WHEN *Christianity and Crisis* was established, nearly a decade ago, a large number of Protestant ministers were pacifist. Pacifism was proclaimed the *only* Christian position. It was said to be the teaching of our Lord, although very few New Testament scholars agreed. Unquestionably it had been held by leaders in the church in the early centuries, when the church represented a small minority of the population, and under a despotism felt little obligation for the government's maintenance of public order. But Nazi bloody persecution of the Jews, and brutal aggressions upon neighbor nations, stirred the consciences of Christians to righteous indignation. Pacifism became impossible as a selfish refusal to assume responsibility for victims of incredible cruelty and as an unwitting ally of Hitler—an effective fifth column—sabotaging opposition to his sinister aim to enslave mankind.

When Japan made its sneak attack against us at Pearl Harbor, and Italy and Germany at once declared war on us, the overwhelming majority of American Christians stood behind our government when it recognized the existence of this "state of war," resolved to resist those who had created

it, and to do its utmost with similarly menaced peoples to make peace. Granted that this latter attempt has thus far partially failed, ought those Christians who conscientiously took part in the costly effort to break the power of aggressors, to liberate the oppressed and to achieve a world society to maintain order and prevent future wars, be asked to "repent of war-making" as a defiance of the will of God?

Such a summons to their fellow-churchmen is issued by a conference of some hundreds of pacifists who met in May at Detroit. One hesitates to criticize sincere brethren; but the offensive tone of their pronouncement provokes thoughtful rejoinder.

Their utterance is *dogmatic*, setting forth the pacifist position as "the mandate of God's will"—this while they frankly acknowledge that theirs was a third position at recent ecumenical assemblies. Is it not a bit arrogant to brush aside summarily so many fellow Christians as ignorant of the will of God?

Their message *confuses* what may be God's will for a mature spiritual individual with His will for a spiritually miscellaneous nation. "The insistent and absolute call of Christ" to a religious adult may be "to His cross"; but is it to the religiously unresponsive or very mixed components of a whole people? Did not Jesus in accepting the risk of death for Himself take pains not to involve a group as spiritually congenial as His dis-

ciples? (John 18:8). Could an entire nation, including its children, its defectives, etc., offer itself in vicarious sacrifice? Must not "suffering love" to be effective be intelligently and voluntarily chosen?

Their message is *presumptuous*, assuming that its writers are intimates of the counsels of the All-wise, and can declare that war "is not a divine judgment in the sense that God ever directly wills it." How are they so sure? Abraham Lincoln, in his Second Inaugural, said reverently: "The Almighty has His own purposes"; and went on to suggest that "He gives to both North and South this terrible war as the woe due to those by whom the offense (of slavery) came." Such humility before the Most High becomes finite and sinful man.

The message is *irresponsible* in that it does not consider those in authority in a democracy charged to protect its people and their institutions. All Christians agree that war is to be avoided, if it be possible, and that methods of reconciliation and positive good will are to be perseveringly pursued. But suppose our nation confronted with a Hitler, or with another totalitarian power as ruthless and as scornful of Christian morality, is it Christian to allow its will to be wreaked on helpless peoples and extended over millions? Our choices rarely offer us an ideally Christian course. Must we not take in any situation the lesser of evils? As for "Gandhian techniques," of which these pacifists say much, in the massacres a few years ago in Bengal, apparently started by Moslems to terrorize the Hindus, I asked a distinguished Hindu university dean why his community was repudiating Gandhi, and had armed itself to give

the Moslems a fearful beating. He replied that non-violence was effective against those who were fundamentally gentlemen, like the British, but to ask peasants to lie down in thousands on a railway track before a locomotive with a Moslem engineer was to invite mass murder. Is the conscience of the Politbureau more spiritually sensitive?

The message deals in high-sounding generalities, where detailed enlightenment is surely essential in the present tense situation. In Russian-American relations it wishes one of the major powers to "take a radical initiative for peace." But what this "radical initiative" should consist of remains nebulous. Admitting that the U.S.A., like all human entities, is cursed with sinful pride and lust for power, ought those charged with safeguarding our country and our companion non-slave states omit any known diplomatic and military precautions for defense? One heartily applauds the plea "to devote our energies to the removal of the social, economic and moral causes of depression, dictatorship and war"; but while dictatorships flourish and threaten free peoples, is it either Christian or sane "to refuse to make or use weapons of destruction"?

We confess that this message has seemed to us provocative. The opening addresses of the pacifist conference are termed by its own reporters "hard-hitting." Its message conveys the impression that non-pacifists think "that war is the only answer." May we venture to assert that the vast majority of men are as firmly opposed to war as are these conferees? Of itself war accomplishes nothing constructive and cannot heal the ills

(Continued on page 17)

International Christian University in Japan

BY JOSEPH C. GREW

HOW I happened to take the job of national chairman of the International Christian University in Japan campaign to raise ten million dollars for the University may have some interest. Dr. Ralph E. Diffendorfer, Dr. John Coventry Smith and Mr. John Crosby Brown, of Tambllyn & Brown, came all the way from New York last summer to see me at our summer place on the north shore of Massachusetts. Before I went into the conference, my wife said to me: "Now, Joe, they are going to try to get you to take on another responsibility. You can't possibly handle more than you have already. Don't be your usual spineless self, unable to say no to anything. Be determined for a change"—or wifely words to that general effect. Well, after those gentlemen had talked for a few minutes, I saw the general drift and asked if Mrs. Grew might come into the conference—sort of like a protective screen, you understand. She came, and after about two hours of an inspiring presentation of their theme, Dr. Diffendorfer asked me point blank if I would take the general chairmanship of the campaign for the University. Of course I turned to my wife to get the negative signal from pitcher to catcher. You can perhaps imagine my surprise if not chagrin when she said: "Joe, you can't possibly refuse. Get out of some other things. This is much more important than anything

else you are doing." I suppose that wives sometimes do let their husbands down, but this was about the most surprising let-down I've ever had. Of course that meant that I was just plain hitched, and a slight discourse on better family baseball was indicated. Incidentally, if anyone is looking for a super-salesman, I can highly recommend Dr. Ralph E. Diffendorfer.

There are so many aspects and ramifications of this undertaking that it isn't easy to put things in a nutshell. One really ought to go back a long way into Japanese history.

As I see Japan today, that country, especially the youth of that country, is standing at the crossroads, from which several different ways emerge. One road leads back to the old military feudalism which brought about Japan's downfall. Much, very much, could be said about that. For ten long years I watched that blind philosophy working toward what proved to be its inevitable destiny, disaster. The best efforts of enlightened Japanese—and how many splendid enlightened Japanese I have known and know—were powerless to arrest the trend of that inexorable tidal wave of aggressive militarism.

Another road leads to Communism. Youth is always susceptible to siren calls, especially when economic difficulties render the ground fallow for the sowing of that dragon seed. Is not Communism, with its golden

promises, the real answer to their terrific problems? How can impressionable youth look through the mists that lie ahead and see the utter calamity of mental, moral and ultimately physical stagnation and slavery to which that philosophy is absolutely certain to lead them? Surely we have had ample evidence elsewhere to support that observation.

But there is another road, the only road which, in the world as it is built today, can, I believe, lead Japan once more to resume her proper and honored place in the family of nations. That is the road of democracy built on high Christian principles and a high moral code. That is where our University, which we intend shall adopt and maintain the highest academic standards, can profoundly influence those young men and women, groping for the answer to their formidable problems.

We do not propose to exert pressure on those students to convert them to Christianity. There will be no regimentation, for one of the most important of the freedoms is freedom of religion. But with a non-sectarian Christian faculty and a Christian atmosphere inherent in the University, it may well be that many of those young people will, on their own initiative, find in Christianity the solution they seek. I think there can be no doubt about that.

Another important point in the University's philosophy and program is this. We intend to give those students the sort of broad, liberal teaching they have never had before. Teaching in Japan has been kept in a strait-jacket. The teachers taught and the students learned only what was permitted by government authorities. Precise rules were laid down to guide

both teachers and students at every step. Actually those students were not allowed to learn to think for themselves. They thought what they were told to think.

All that must of course be changed if the right kind of leaders are to be produced to guide their country through the tortuous channels that will confront them as they emerge into the blood stream of their land. Our purpose must be to give them the truth that shall make them free, to help them correctly evaluate facts and wisely steer their future course between Scylla and Charybdis. This is indeed a mighty challenge—a challenge which, if successfully met, can exert a profound effect on Japan's future and on our own future relations with the Japanese people. We intend to meet it successfully.

In shaping the University's course. I hope that we can build on the best of the old Japanese traditions—their loyalties, their love of art and beauty, such spiritual leanings as they possess, and many other qualities desperately needed in the turmoil of this modern world. It took us Anglo-Saxons many centuries to evolve our own democracy, and if we try to throw away everything that was good in Japan's past and saddle the Japanese people with something they do not understand, their democracy will be only skin-deep. The same thing, I think, applies to their religious life. Mere lip service to Christianity will not get them very far. Let us furnish the Christian atmosphere and surroundings, the Christian contacts and friendships between teachers and pupils, and let the Christian flame grow from within, carefully nurtured but freely and spontaneously, so that it, also, may be genuine and endure.

I believe that with such a philosophy and such policies, our University will ultimately be able to leaven the entire Far East, just as our schools and colleges in the Near East have for generations widely leavened that area and have produced both political and intellectual leaders who have exerted profound influence in the life of those countries.

A splendid tract of land has already been acquired, largely from contributions from the Japanese themselves, at Mitaka, some 17 miles from Tokyo, former war buildings which stand there are capable of rapid adaptation to the needs of the University, while a faculty to be composed of scholars both from Japan and from many different nations, all of them Christians, is now in the process of formation. Eventually and before very long these faculty members will be brought to the United States to follow a seven-months course of orientation and conferences, probably at one or more of our American universities or colleges. The fact that the Japanese themselves have already contributed something like 154,000,000 yen to the project, and that some 95% of the contributors were non-Christians, gives us the deepest encouragement. After he had made his contribution, Hisato Ichinada, Governor of the Bank of Japan, said: "I am not a Christian. However, I have come to the conclusion that nothing but a Christian philosophy underlying Japan's democracy will ever put us through."

We shall, at the start, set up a College of Liberal Arts with a four-year undergraduate course. At the same time we propose to establish three graduate schools of professional caliber, a School of Education, a School

Dr. Grew, well-known diplomat, has served as ambassador to Turkey and Japan. The accompanying address was given before the General Assembly of the Presbyterian Church in the U.S.A.

of Citizenship and Public Affairs, and a School of Social Work. Schools of law and medicine and divinity may well follow later when we are in running order and our budget permits such expansion. We must begin with "first things first," and I believe that these three graduate schools, particularly the School of Education, will fill a peremptory need in the national life of Japan today.

I should like to quote briefly from a recent address by my old friend Ambassador Francis B. Sayre, because he has stated what I want to say far more impressively than I could ever do it:

"However woefully short our Western civilization may fall from Christian ideals, at least it is one resting fundamentally upon the sanctity of individual human personalities, upon the supremacy of human values over material ones, upon a rule of law based upon conceptions of justice and conscience and right.

"How can Western civilization best preserve its values and withstand attack? What can a sincere Christian do in the present situation to help build for a lasting world peace?

"Amidst international problems such as these, have we a right to turn to Christianity for guidance? Is Christianity, when all is said and done, merely a form of idealistic escapism from the terrifying problems and suffering and hard realities of present existence—a centering of our hearts upon a future life of happiness

in order to gain the necessary courage to endure the suffering of the present one? Or is it something more? Is it rather a practical way of life for *here* and *now*, a great illuminating light to give direction and guidance in meeting the baffling personal and national and international problems which keep pressing in upon us from day to day? Can it be a divine revelation of the only way of life in this work-a-day world of ours which can ever satisfy the deep insistent longings of the human heart and on which alone consequently an enduring human society can be built?

"Have we Christians a right to look to Christianity for the answer?

"Certainly no true and sincere Christian can believe that Christ was an escapist. He faced life four square; He plunged into the very thick of hard realities; He faced the evil of it with His eyes wide open. He did not follow the way of the Buddha—attempting to withdraw from life's intensities, urging, as the divine solution, the overcoming of all desire and preaching Nirvana, the ultimate extinction of individual personality. Instead He taught Christians to heal the sick, to feed the hungry, to live more vividly. He was a realist if ever there was one. The whole of His teachings was an insistence that men and women should meet life realistically, fighting its evil and never flinching. 'I have come that they might have life and have it more abundantly.'

"Christ lost His life; but He measured value with such sure accuracy that the victory of the cross has built incomparable power—power that again and again has overthrown kingdoms and changed the course of empires, power that has proved unconquerable and undying through the centuries.

"Christ's call to man is *emphatically* for *here* and *now*—for men and nations.

"Do you remember how Arnold Toynbee, commenting on the motto of the University of Oxford, *Dominus Illuminatio Mea*, 'God is my light,' sums the matter up? 'If we believe in these three words, *Dominus Illuminatio Mea*,' he says, 'and can live up to them, we can look forward without dismay to any future that may be coming to us. The material future is very little in our power. Storms might come. . . . But if the truth . . . about ourselves is told in those three Latin words. . . . then we know for certain that, though the stones may fall, the light by which we live will not go out.'

"Let America become the creative center of a resurgent Christianity pouring out across the world, and all other issues will fall into place. Let us banish all fear, and know that genuine Christianity is unconquerable."

We hope and believe that the International Christian University in Japan will in full measure manifest these truths.

The church has never met such an opportunity in five hundred years as it is now meeting in Japan. Where they have sent one missionary, now let them send one hundred. And let them lay plans big enough for this task. Japan cannot have a democracy without Christianity.

Protestantism Moves Forward

IN late November thousands of American churchmen will be headed for Cleveland and what may well be a most significant event in American church history. It is an event that will consummate years of hopeful planning buttressed by prayer and will provide a beginning of co-operative effort that has possibilities greater than anything previously devised. Some six thousand are expected for the constituting convention, November 28 to December 1, that will bring into being the National Council of the Churches of Christ in the U. S. A. Twenty-six church bodies (twenty-two Protestant and four Eastern Orthodox) with a combined membership of 26,000,000 comprising 90 percent of the nation's Protestant and Orthodox church members will be related to the National Council. And thirteen other denominations with about 13,000,000 members will be related to the National Council through one or more phases of its work.

The Council will coordinate and synthesize the program and operations of ten or more existing interdenominational agencies. Eight of these are national in scope and have a long history of promoting cooperation among more than fifty communions. They have brought churches and their agencies into cooperative service in such fields as home and foreign missions, Christian education, evangelism, race relations, and international affairs.

In the order in which cooperation began in their various fields, these eight include: the International Coun-

cil of Religious Education (1872); the Foreign Missions Conference of North America (1893); the Missionary Education Movement of the U. S. and Canada (1902); the Federal Council of the Churches of Christ in America (1908); the Home Missions Council of North America (1908); the Protestant Council on Higher Education (1911); the United Stewardship Council (1920); and the United Council of Church Women (1941).

Other agencies, dealing in specialized fields, are slated to become departments in the National Council.

The General Commission on Chaplains, a significant cooperative organization composed of forty-seven religious agencies and "churches which do, and churches which do not, have membership in the Federal Council of the Churches of Christ in America," has asked for the same relationship with the new Council as it has had with the Federal Council. This would mean that the General Commission will continue as an autonomous body but will seek "advice and consent in appointing its officers, and desires to use the channels" of the National Council "in reporting to the religious public."

In trying to assess the significance of the National Council, religious leaders firmly believe it will provide:

(1) An acceleration in the growth of cooperation among communions. While the National Council is not a merger of denominations, it does represent a "deliberate policy" of cooperation, which will have the effect of bringing churches closer together. Added to this will be the fact that

Protestantism will have an inclusive forum to consider the moral and ethical issues of the day.

(2) More official positions for women and wider recognition of their work in the church. It is significant that the United Council of Church Women, functioning only since 1941, will become a general department of the Council. A woman will always be a president or vice-president-at-large of the Council, and a woman is to be appointed as one of its two associate secretaries.

(3) A stronger voice for laymen in church affairs. Provision has been made for a general department for church men, where the laymen of the churches will be given a unique opportunity for understanding and initiative in the Council's strategic planning.

(4) A clearing house for information and exchange of views to forward the development of a sound Protestant strategy on key issues. In this respect, religious leaders point out, the National Council will be carrying on the roles of the eight agencies which have served separately as "round tables" for leaders with similar interests and responsibilities in the various denominations.

As an example of how this process works, leaders sitting in conference have from time to time decided that one denomination is better equipped to handle a particular situation than several in competition. This has been true in this country in the case of new housing developments and communities associated with large government projects; in the foreign mission field sometimes one denomination is recognized in a certain area as the responsible representative for the Protestant churches.

In home missions, the result has been the actual sponsorship of such projects as those among the migrants, Negro sharecroppers, and American Indians. In these fields, denominations belonging to the Home Missions Council decided a more effective job could be done cooperatively than by working singly.

Now, such agreements will be worked out on the more comprehensive level of Council consideration and planning.

More important than any of these influences on the national level, religious leaders feel, will be the effect of the National Council on the local church. For those denominations both directly and indirectly related to the Council, here are some of the benefits predicted for the local church:

(1) An increased influence and outreach in the community through relationship to a national body united for Christian service and action.

(2) Access to the best ideas, methods and materials for use in local church programs. Since the leaders and specialists of the cooperating communions will be in touch with one another in the National Council, the local church will be able to draw on the finest in both the Protestant and Orthodox traditions.

(3) The total work of the denomination to which the local church is affiliated will be given added significance. By membership in the Council, the denomination registers the conviction that it seeks the growth of its churches as part of a total Christian enterprise. This means that "victory for one is victory for all."

(4) Christian influence will be exerted through cooperative action at points of common interest and con-

(Continued on page 31)

"Saints" in Protestantism Today

BY RAYMOND M. VEH

THERE are "saints" in the Protestant Church of this day. They were notably present at the First Assembly of the World Council of Churches. The heroes of that gathering did not call themselves saints. Indeed, the mark of a saint is that he never thinks of himself as one. But is not a saint "one in whom Jesus Christ is felt to live again"?

Something of Jesus Christ was "felt to live again" in the men whose personal and spiritual integrity had weathered the harsh years of World War II. They claimed neither martyrdom nor sainthood for their heroic actions during the past decade and more. But in their own faithfulness they had gained some of the qualities of sainthood. Let us look at a few of these present-day saints who were at Amsterdam and who continue to give great leadership to the Protestant Church.

Bishop Eivind Berggrav. This stout patriot of Norway defied the Nazis and all their works when his nation was overrun early in the war. He became a world figure when the Nazis tried to silence him by forcing him into confinement. Through these years he won to Christ, by his humility and sincerity, one after the other of his guards.

On the night of his arrival in Amsterdam he went off to dinner with Bishop Wurm, aged leader of the Ger-



man Church. It was only three years after the close of the war, but their fellowship in Christ was able to transcend all national differences. In Bishop Berggrav's messages to the First Assembly of the World Council of Churches there was revealed not the slightest suggestion of hate or ill will.

Dr. Martin Niemöller. Still thin from the effects of eight years in a German prison for defying Hitler and his followers, this man was asked to give the major address to the Dutch youth rally on the first Saturday of the World Assembly. No German had spoken in Holland in eight years, for the Dutch had suffered much at the hands of the Nazis and have no love for the Germans. Yet the Dutch youth committee asked for this man to speak for they admire his steadfastness to his Christian convictions. His brown eyes still shine with devotion to the truth as he sees it, and with loyalty to his friends. The principle of the higher patriotism which Christians must maintain he has continually enunciated: "We must obey God rather than man." He feels that British and American occupation of Germany must continue for a term of years, if only to prevent the country's being overrun by Russia.

T. C. Chao. There emerged at Amsterdam a little-known Chinese leader, Dr. Tsu-Chen Chao, Dean of the School of Religion, Yenching Univer-

Dr. Veh is the editor of *Builders*, young people's journal of the Evangelical-United Brethren Church, and contributing editor to *The Christian Endeavor World*. He is adult counselor of the General Youth Fellowship and has been director of student activities, Pilgrim Foundation, at the University of Illinois (Champaign).

Degrees have been conferred on Mr. Veh by North Central College, the University of Illinois (Urbana), and Western Union College. He has taken work at Western Reserve University, Cleveland College, and Nast Theological Seminary.

Dr. Veh represented the Evangelical Church at the First World Conference of Christian Youth at Amsterdam in 1939, and the Youth Press from America at the World Council of Churches session in 1948.

He is the author of *Interesting Evangelical Churches*, *Thumbnailed Sketches of Evangelical Bishops*, *The Evangelical Church at Work*, and *Spiritual Resources for Youth in the Pre-Easter Season*.

sity, Peiping, China. Dr. Chao's association with the ecumenical movement goes back to the Jerusalem Conference in 1928. Since then he has constructively worked for the welfare of his people and the accomplishment of the ecumenical church. As late as 1941 he felt he should become a minister of the gospel and was ordained a priest of the Anglican Church in China.

Imprisoned for three years by the Japanese in the recent war, with no paper or pencil available he wrote in his mind 90 poems and hymns which he put down after his release. Dr. Chao is now one of the presidents of the World Council of Churches. The books from his pen reveal a close study of his Lord. Their titles include: *Life of Jesus*, *Life of St. Paul*, *Philosophy of Christianity*, *Philosophy of Jesus*, *Interpretation of Christianity*.

Dr. Geoffrey Fisher. The Archbishop of Canterbury does not so much resemble a saint as a high priest of the Church. At first sight his appearance suggests a retired banker or an outstanding professional man. With twinkling eyes set under bushy brows, a distinctly Roman nose, and a shrewd but rather quizzical expression, he is one of the most approachable of men. He is a most efficient presiding officer, though somewhat marked by his long experience as a schoolmaster. He also possesses a lively sense of humor. At the closing session of this First Assembly he kept the audience in roars of laughter as he facetiously presented votes of thanks to those who had contributed to the success of the Assembly. Yet, withal, one was always somehow conscious that he was eager for a world-wide communion. Under his princely leadership the Anglican Church is regaining an approach to the common people.

Professor George Florovsky. That cassocked, thin, short-bearded fellow with sloping shoulders, two unruly pairs of glasses on his nose, and a black turban on his head, is a refugee from Russia. He is Professor George Florovsky, of the Russian Orthodox Seminary in Paris. As you listen, you'll find him fascinating. He is an encyclopedic theologian, able to quote what St. John of Damascus or St. Gregory Nazianzus said about anything at the drop of a hint. He has no terminal facilities at all and an Easterner's contempt for time. But he is an inescapable spokesman for the Orthodox branch of the Christian Church and has paid an "apostle's price" for his leadership.

Two from the East. Among the company of those attending the First Assembly of the World Council of

Churches "in whom Jesus Christ is felt to live again" were two high churchmen of the East. One was the Bishop of Abyssinia, who had received hard knocks at the hands of Mussolini and his Black Shirts; the other was the Metropolitan of Odessa, who had suffered from both Germans and Communists during the World War. These represented the noble army of little-known saints who in recent years stood by the faith in far sections of the world.

The reiteration of the phrase *the communion of the saints* in the Apostles' Creed has new meaning when we think of the saints in today's Church. Every church is, or should be, a fellowship of saints. As we link ourselves with others "in whom Jesus Christ is felt to live again" we, too, come to have some of the qualities of saintliness. Christ wanted his followers to have such a blessing in communion with each other. The Church becomes a spiritual community on the earth.

From this center wherein we sense that sinners can, through Christ's

grace, become saints, we discover that all people are persons. We learn God's value placed upon his highest creation—that man is of such worth to him that he was willing to sacrifice his own Son on Calvary for his redemption. Out of people who know such a spiritual community in their church must come the growth of the spiritual world community—the "Kingdom of God." There is a tremendous challenge for Christians of our day.

If Paul's instructions on this subject in his letters to the Roman, Corinthian, Ephesian, Philippian and Colossian churches mean anything, they mean that *every true believer is a saint; that every Christian is a saint*. When the exhortation is that we are to live "as becometh saints," it means that we are to live as Christians ought to live. If you are a Christian you are a saint. If you are not a saint, in the New Testament usage of that word, then you are no Christian.

There is no way for a spiritual world community to be achieved save through those "in whom Jesus Christ is felt to live again."

Bellicose Pacifism Redivivus

(Continued from page 8)

of the world. We welcome every effort towards reconciliation and towards the spread of good will, and rejoice that national leaders, of whom our pacifists speak so disparagingly, propose such efforts. But as responsible Christian citizens, with a duty to our country and to mankind, we are persuaded that, in the face of enslaving forces, we must firmly resist any assaults upon free peoples. To be sure we are ignorant and sinful men, and

our best judgment falls far short of divine wisdom, but in taking this double position—of readiness to share in every sensible endeavor to express good will, and of resolve to prevent with as much as in us is the extinction of hard-won human liberties (including the liberty to make pacifist pronouncements)—we think we may pray without violating the mind of Christ "so help us God!"

EDITORIAL

Except for the drone of a distant plane and the cadent hum of typewriters in the outer office, nothing broke the stillness in our editorial room on Capitol Hill. We had just witnessed through vivid reporting the taking of "No Name Ridge" in Korea.

It's a story to wrench heart and soul; the story of men correspondents call "kids"; a story of the Marines; of courage and death. "Up and up they climbed and every second they were fewer and fewer." It's the old story of sacrifice, of victory at terrible cost. It's again the story of a few who did so much for so many.

It includes the story of a kid's request. He was one who had climbed the ridge and lived to return. He asked a correspondent "to tell the folks back home there must be a better way of settling arguments than this." In the quiet of the office I heard that lad as though he were standing by my desk. I closed my eyes to the picture of mutilated bodies on a far-away hill and the magnificent conduct of youth, and turned to think of "the folks back home."

What can we say to that boy? Must we tell him that many Americans are too busy with their own petty living to listen to the plea of a kid in Korea? Shall we tell him of our

hoarding, our profiteering, our strikes for shorter hours and higher pay, our fuming over taxes to pay for the too little equipment we sent him too late, of our political maneuvering and bickering? Must we tell him things like these or have we something better to say? I think we have.

Surely we can say that we, too, think there must be a better way; that most of the nations of the world are eagerly searching for it; that unfortunately there are nations, like people, that cannot be trusted; that to maintain right in the face of evil it is necessary to be willing to fight; that the unity of quick action by the United Nations may mark a new day in the world's effort to avoid war; that maybe we have learned that to strike quick and hard at aggressors is just as important as a policy of good will if we would have peace; that in spite of the blackness and horror there is hope for a better tomorrow.

Surely we can say that most Americans are grateful for our youth in uniform; and that in our homes and in our churches we are earnestly praying that we may be worthy of his courage and of the sacrifice made by his comrades.

What more can we say and do in response to that anguished cry of a lad in Korea? Shall it not be everything possible to help him to an unshakable faith that God's will for man's good will come to prevail when mankind at last learns to make His way our way?

Six Area Chaplains Conferences

BY JESSE M. BADER

During the month of last June six Spiritual Life Conferences of three days each were held for chaplains. These conferences were conducted jointly by The General Commission on Chaplains and the Department of Evangelism of the Federal Council of Churches. Dr. Dan C. Caldwell of Greensboro, North Carolina, was Chairman of the Committee on Program and Arrangements. The offices of the Chiefs of Chaplains of the Army, Navy, Air Force and Veterans Administration promoted attendance and gave valuable help to the Committee in many other ways. Total attendance was 281.

The conferences were held in Hart-

ford, Conn., Washington, D.C., Lincoln, Nebr., Jacksonville, Fla., Berkeley, Calif., and Kerrville, Tex. The program for each conference began in the afternoon of the first day and closed at noon on the third day. The chaplains had requested that the speakers be civilians, and there were five on each program.

Some of the speakers and conference deans were: Fred Cropp, New York, N.Y.; Hillyer Straton, Malden, Mass.; George Fallon, Worcester, Mass.; L. Wilson Kilgore, Hartford, Conn.; H. H. McConnell, New York, N.Y.; Edward Pruden, Washington, D.C.; Lloyd E. Foster, Newark, N.J.; Edward L. R. Elson, Washington,



Army, Navy and Air Force Chaplains were among the many ministers who attended the three day Chaplains' Spiritual Life Conference at the Berkeley, California, Baptist Divinity School. (U. S. Army Photograph)

D.C.; Charles Kemp, Lincoln, Nebr.; Ralph G. Schell, Chicago, Ill.; Chester W. Quimby, Mount Vernon, Ia.; Lowell Bryant, Lincoln, Nebr.; Fred Weertz, Des Moines, Ia.; Stanton W. Salisbury, Chief of Chaplains, Department of Navy, Washington, D.C.; Harold G. Sanders, Tallahassee, Fla.; Aaron N. Meckel, St. Petersburg, Fla.; W. A. Smart, Atlanta, Ga.; William Crowe, Jr., Wilmington, N.C.; Ralph E. Knudsen, Berkeley, Calif.; Donald F. West, Oakland, Calif.; Paul Knopp, San Francisco, Calif.; Bishop Donald H. Tippet, San Francisco, Calif.; Edwin C. Calhoun, San Antonio, Tex.; Harland E. Hogue, Albany, Calif.; W. E. Moore, Ocala, Fla.; Russell Tuck, Hartford, Conn. Thomas A. Rymer, Director of The General Commission on Chaplains, participated in four of the conferences.

Many letters have been received from chaplains and leaders indicating how they felt about these conferences. Some of their statements read, "The Spiritual Life Conference was a time of real refreshment. Not least of the values of this meeting was the fine fellowship with brother chaplains of the other services and those of our own services." "Joining with the other chaplains in fellowship was to me an inspiration and help. I came back with a renewed outlook." "I think the speakers and the way they pre-

sented their subjects were superior. I hope it will be the policy of the Armed Services to continue such conferences." "It is the consensus of opinion of all the chaplains that this gathering came the nearest to meeting our needs of anything we have seen." "This Conference has helped me in many ways; created within me greater incentives to do more for Christ and to study harder in order to become more efficient in my work." "I have personally felt the need for such spiritual refreshment for a long time, and I believe that I speak for all the Fourth Army chaplains when I say that this was figuratively as well as literally a mountain-top experience." "I believe we accomplished the purposes for which the Conference was planned in that a number of our chaplains expressed deep appreciation for the spiritual emphasis that was given during the sessions."

Chaplains serving in the Defense Forces of the nation are there representing the Church. The denominations have trained and ordained them. Because of their special fitness they have been selected for this highly important work among the men and women in our country's service. These recent conferences are one more expression of interest in and appreciation of our chaplains on the part of the churches.



A new "escapism" is weakening the impact of the churches. Our grandfathers may have given themselves excessively to a narrow evangelism which sought merely to save sinners out of the world without tackling the sins of the world. The popular trend of preaching now is to provide escape from the world into a peace of mind, while society goes unsaved. Congregations prefer to feel good rather than to be good. And pulpits find it more appealing to soften sins into complexes and redemption into relaxation.—RALPH W. SOCKMAN

An Altar Replaces a Throne

ONE of the most interesting places in Japan is the former Japanese Naval Academy on the tiny island of Eta Jima in the inland sea. In this Annapolis of the Japanese Navy, thousands of cadets were trained as officers.

The island is a peaceful spot. It was old in history before America was discovered. Its farmers and fishermen spend their lives in ways little affected by either the Naval Academy or by the Occupation. High over the old academy broods "Furutaka" (The Old Hawk Mountain) whose lower terraced slopes have produced rice and barley for a thousand years. In the bay, fishermen ply their nets from boats like those pictured in the records of ancient history. The orderliness of the area is in contrast to the squalid villages just outside the walls.

The Japanese Naval Academy was established in Tokyo about 1870. It was moved to Eta Jima (Water-rice-field-island) in 1887. When the Japanese began their navy, they had the help of a British naval mission which advised in the construction of the buildings as well as in the training program.

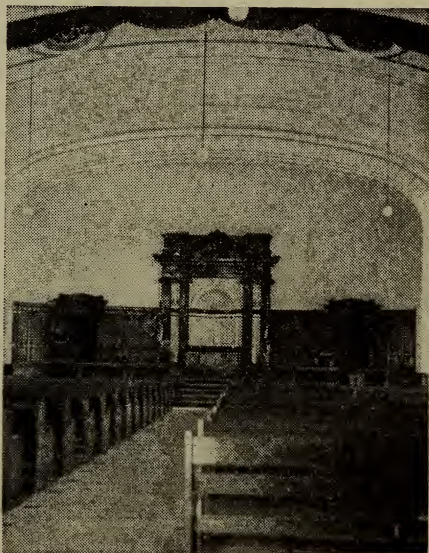
The Naval Academy was one of the most democratic institutions in Japan. Any boy, rich or poor, between 16-19 years of age was eligible for appointment. However, the competition was keen and from 7,150 candidates in 1934, only 240 were admitted. Eighteen Princes of the Blood have attended the school and they followed the same schedule as other cadets though they lived in a special house.

A cadet's expenses were paid by the

state. In addition he was allowed some weekly pocket money, and passage home for his vacation. Until he became a cadet, he bowed low to his seniors in his home village. When he went home from Eta Jima, they bowed to him.

In addition to the regular technical naval subjects cadets studied some general subjects, including the English language. They had a three-week holiday at New Year's and a four-week holiday in midsummer. The course was of three years' duration.

One of the high events of the year was the graduation ceremony which was attended by the Emperor or one of his family. Weeks before his coming, plans were completed for the



Interior of Post Chapel showing dais with altar where the Emperor of Japan stood at the time of graduation of cadets from the former Japanese Naval Academy.



Chapel Annex at Eta Jima School Command,
Eta Jima, Japan

ceremony. From his ship in the bay he was brought to the school pier in a white gig. Between rows of his subjects bowing to the ground he approached the assembly hall. As he entered all students bowed below the horizontal. They held this position until the Emperor was seated on the dais. They bowed a second time. They bowed a third time, while the Emperor made his exit. An aide gave dirks to the three honor graduates, and the royal party's role in the ceremony was finished. No word was spoken by the Emperor or his Princes, but it was the big day in a cadet's life. Afterwards the royal party returned to the ship, passing again the lines of silent and deeply-bowing people. As the ship sailed out of the bay the band played the "Kimigayo" and guns boomed in salute.

Before each summer vacation, students went to the island of Miyajima. A week was spent swimming and in

climbing Mount Misen—the highest point on the island. At the end of the camp cadets were required to swim the ten miles back to Eta Jima. They left Miyajima at 0800 and began arriving at the college pier at about 1900. Most of them were able to make the swim. However, probably due to the strenuous physical exercises, there was a loss of ten per cent of the students each year.

Eta Jima, of interesting history and delightful charm, has been recreated. Quaint customs and ancient traditions have given place to modern military efficiency. It is now the home of the Army Specialist Schools conducted by the American Army on duty in the Far East. The Eta Jima School Command was formed by the Eighth Army in Japan for the training of soldiers in the Far East from Guam, Okinawa, the Philippines, and all of Japan. In February, 1949, the first schools were opened. There are at present seven: The Adjutant General's, Auto-Motive Maintenance, Food Service, Leaders, Ordnance, Engineers, Radio, and Signal. Approximately 700 students are graduated each month. The school population is just less than 3,000 including about 300 dependents.

The central building of the post is the "daikodo" or Great Hall. This was the center of spiritual life for the Japanese, as it is now for Americans. Here where the Emperor participated in the commissioning of naval officers and the people paid their obeisance to their "God," the Christian religion is now proclaimed. Where the "shiki" (ceremonies) of national holidays and "passing-out" (graduation) were held, our soldiers are instructed in citizenship and morality and gather for Sunday worship.

In the beginning of the school,

Chaplain Daniel W. Fielder and Chaplain Patrick J. Walsh were assigned as chaplains. On the first Sunday, when only the bare assembly hall was available as a chapel, 35 soldiers answered the call to church. Attendance increased very rapidly. The record showed that 20 percent of the post was in church every Sunday during 1949.

As these chaplains searched for facilities for religious activities, they saw an old building that apparently had been a public bath house. Claimed as a chapel annex, the upstairs became a Catholic chapel, and the basement was converted into a social room. Games, magazines, a piano, record player, and a radio were made available. A kitchen was built and afternoon and evening refreshments served. It is a place where soldiers can meet in an atmosphere that is different and has become one of the most popular spots on the post.

A Service Men's Christian League Unit for Protestant men was organized. It has kept alive the spirit of

friendliness and Christian fellowship among the students. In spite of the ever-changing student body, meetings are attended by 50 to 100 each Sunday evening. Many return to their units ready to help their chaplains establish a Service Men's Christian League Unit. Students speak highly of the value of our annex to the Army Chapel. The problems of a Christian in a foreign land are many. All possible resources must be commandeered to aid the soldier in keeping his moral stamina.

Many American soldiers tarry for a time in this historic place. They see around them historical reminders of an old era and of warriors who owed much of their strength to faith in the deity of their Emperor.

No American will go away from Eta Jima without at least seeing the Christian altar builded where stood the God of a feudal age. Chaplains assigned to this little isle in the inland sea would like to be sure that American students find a source of strength from faith in the God we serve.

God Incarnate

Thou didst send to us that supreme revelation of thy love in the form of the Babe of Bethlehem. He has shown us who Thou art; his Way is so clear to our needy souls. In Him we find that life which is eternal truth revealed through obedience and humility. In this season of childhood, make us sensitive to the great spiritual realities of the nativity of our blessed Lord. Through his poverty, men have seen his riches above all measure of evaluation; through his humility, may we see thy will for us. And though our wisdom may be lacking when compared with his redemption, may we know that his presence is the low whisper, bringing to mankind the goodwill of divine friendship. Bring peace to the hearts of all people of this earth as it struggles toward a peaceful world; implant the spirit of calmness in the lives of our national and international leaders, that the influence of this holy season may reveal the steadfast certainties of Christian faith. We pray that the reverence of this great spirit might permeate our thoughts of thy purpose for us; in Jesus' name we pray. Amen.—JOHN L. SANDLIN in *South Carolina Methodist Advocate*

SERMON ILLUSTRATIONS

What Is Sin?

If we trace the word commonly translated sin in the New Testament back to its Greek original we discover something interesting. That Greek word is *hamartia*, used first as a term in archery. It meant literally "to miss the mark." An archer who drew his bow, aimed at the target, and missed it, was a "sinner." He was guilty of *hamartia*. He had missed the mark! And from that early graphic and literal meaning the word was carried over into the moral and subjective realm and used to describe figuratively any failure to attain a worthy aim, any missing the mark of an acknowledged moral or ethical standard.

—FRANK D. ADAMS

God, The Ground for Hope

Some years ago it was my privilege to have a day with a party of travelers at Baalbek, Syria. Most of us had never before seen such imposing and massive ruins. Our guide showed us at one place three granite blocks built into the wall, each more than sixty feet long, thirteen feet high, and ten feet thick. Then we went down to the quarry where we were shown the stone reputed to be the largest ever quarried, a granite block seventy feet in length, fourteen feet in height, and thirteen feet wide, weighing probably one thousand tons. The great stone still lies there in the quarry where it was cut, the probability being that the men who cut it were never able to move it. Standing there on the massive block, somebody asked, "How

could a rock like this ever be cut from the mountainside?" The guide took us over to the side of the quarry and showed us the answer carved in the rock. Down the bedrock's side was chiseled a wide groove. The ancient quarrymen plugged that groove with wood as tightly as they could drive it. The wood never produced a tremor in that massive granite. Then the rock cutters poured water on that tightly driven wood, until the damp wood began to swell. Slowly the wet wood expanded, and finally with a mighty crash the huge granite block left the mountainside.

In winning our world for God, apparently the task is left to men. We give, we plan, we go as missionaries, but if left to ourselves we could not so much as budge the entrenched superstition and wickedness of our world. But we do not expect to do it alone: there is Almighty God. He is working out his purposes. Nothing can stop his eternal plan! Here we finally ground our hope!

—HUNTER B. BLAKELY

Our Shallow Religion

No Christian today has the right to poke fun at the narrowness of our forefathers. Our boasted breadth has come to us at the expense of depth. We are broad and shallow; they were narrow and deep.

—JOHN SUTHERLAND BONNELL

A Wise Use of Time

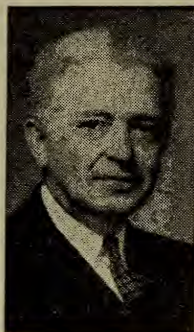
Over the exit in the gymnasium at DePauw University there is one sentence printed. The players, by tradition, look up at that sentence before going out on the field to play. It is this: "Sixty minutes of action, no alibis, no regrets."

—ROY A. BURKHART

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"



By DR. PAUL
SCHERER

Pilgrims

I suppose nobody seriously assumes a purposeless universe; unless it just suits his books better, because he wants to behave as he jolly well likes. The Rubaiyat keeps saying that "we come like water, knowing neither why nor whence, and go like wind along the waste, I know not whither, willy-nilly blowing." The only ultimate answer that Omar could find was a cup of wine and a little love. I've often wondered how much of his philosophy was elaborated by his mind, and how much was elaborated by his thirst!

To live our every day as if we were headed for something, and on the go, is most important. We are, whether we like it or not! We are not involved in a kind of Bedlam—unless we insist on it! Something is trying desperately to work itself out. Call that something truth and freedom, or Justice and Mercy, and you'll be as near as you'll get; provided you are not brave enough to come right out and say that it's God. The Christian gospel keeps insisting that we are headed for what it calls His Kingdom, both here and hereafter: in Time and Eternity. And it keeps saying that for the very reason we are not likely to get away with anything. We keep saying: "I didn't quite make it last

Sunday. I was altogether too tired," or "I've given up reading the Bible, I don't understand enough of it. There isn't even much time in my life any more for prayer." "I hated to say what I had to say yesterday but it was either that, or I should have found myself in a terrible mess."

"Here's this charter of the Nations. I wish I could look into it a little more closely, and actually do something about it. If you could see my calendar though you wouldn't expect it of me." Why do we waste our breath like that? Is Life going to let us off, or God? We are just like pilgrims: when they stop, they don't get there!

There It Is!

Suppose we page through the New Testament and ask Jesus himself what it's all about. Nine or ten times he says in very simple words, most of them a child could understand, what he has come to do. "I am come," or "I came into the world," or "the Son of man is come," and we don't pay much attention. We'd rather run off with our own ideas than to find out what his might happen to be.

He didn't set out to be ministered unto, but to minister. That's where he starts. I wonder why we find it so difficult. It wasn't his purpose to destroy; he wanted to fulfill. He had that straight. We range up and down

finding fault with the way things have been going, and threatening to tear it all to pieces if it doesn't look out; he meant to go around trying to love up every little bit of a promise he could find anywhere in anything or anybody, until it was full-grown. He was born, so he told Pontius Pilate, just so that the truth of God, which is the only thing that does hold life together, might have somebody like that to bear witness to it. He was come to be a light in the world's darkness. The light would be hard on some people. Light always is. He was God's own judgment on the people who wouldn't see. But there were others: poor folk who didn't think they knew it all; they just knew they were lost without him. He had come to save them. They wouldn't find the transaction easy. There would be times when what he had brought wouldn't seem like peace at all; it would seem like a sword. But he would show them how to live—lives that would run over, they would be so full. *I am come that they might have life, and that they might have it more abundantly.*

Assets or Liabilities

You are created in the image of God. That ought to be a tremendous asset. There's nobody who couldn't make a magnificent thing out of it if he would. The tragedy of our world is that men aren't content to explore the kind of life for which they were intended: aware of their true and exalted station on earth, they have set out to be God! They must have everything their own way. "It matters not how straight the gate, how charged with punishment the scroll," wrote William Ernest Henley, a cripple from his youth, "I am the master

of my fate, I am the captain of my soul!" He used to recite it when he was drinking. I like the comment D. H. Lawrence made on it. He called it a "slave's bravado." "The modern slave," he goes on, "is the man who does not receive his powers from the unseen, and give reverence, but thinks he is his own little boss. Only a slave would take the trouble to shout, 'I am free' in the face of the open heavens!" Some of these slaves strut about in a uniform for us at the moment, clanking a sword. Their very salute, which used to be a gesture for revealing the face of a friend by lifting the visor of a helmet, is now a clenched fist; and indeed it still serves to reveal all there is of them. They are after power. And, I dare say, most of us are, really—the power of wealth or fame or position. We are quite capable of being fairly ruthless about it, too. Anybody who's on top is likely to be; while those on the bottom are just waiting for their chance. So that it makes no difference how you turn society, right-side up or top-side down, you run the risk of getting midgets in the seats of the mighty. Power does that to people. It's an asset turned into a liability.

I stopped in a store the other night to pick up a book and found a title staring me in the face from one of the shelves: *How to Get Ahead*. You never saw such a frank and unashamed discussion of money-getting: the men who had got it, the way they got it, the tricks, the reaching, the squirming. It made me blush to be one of the brood. "He never gives away anything except for value received," writes Mr. Lippmann of a certain American statesman. "God gave His Son." It's an instructive difference.

(Except as otherwise noted reviews are by the Editor.)

A Cup of Sky

BY DONALD CULROSS PEATTIE
AND NOEL PEATTIE

For Christmas giving and receiving here is a treasure. *A Cup of Sky* offers all the beauty and wonder of God's created world of Nature in an enthralling blend of fact and figure. The Peatties, naturalist-author and his 17-year-old son, are joyously and reverently aware of Nature, they have studied it, and they understand it. The word-wizardry by which they communicate their knowledge opens our eyes, stirs our minds, and fills our hearts with gratitude for the gift of life in so marvelous a universe. The tragic mistakes and shortcomings of *man's* world deepen our thanksgiving for chapters that fairly sing the all rightness of *God's* world.

St. Francis of Assisi's "Hymn to Creation" sets the direction of these pages, but it is the Peattie minds and pens that make them an enchanting journey. Donald Peattie has written fifteen of the chapters, Noel contributes four, and one they have written together. Mr. Peattie anticipates the question of assistance in the chapters signed "N. P." by stating, "The chapters signed with his initials have had no touch on them from me; the style is the boy, and the facts are of his own finding."

Noel Peattie writes of shooting stars, the evening planet, the moon, "our heavenly earth," and, one surmises, contributes his telescopic studies to

the partnership chapter on sunlight. Sun, then, and wind and snow, fire and water, moon and stars, birdsong and butterflies, pollen, bread and honey, spider silk, hummingbirds, ferns and fireflies—"all that is great and lasting, all that is little and beautiful, in Nature"—father and son help us to see and appreciate, many of us perhaps for the first time.

Aware now of "the vast, constant performance of the sun," we shall not easily forget that "through night and earth the great benevolent despot keeps a warm hand upon us." The wind, "oldest voice in the world," will always remind us of "its stealthy chisel working through the ages more soundlessly than water's" to shape the earth; and to shape history, "for where it chose to carry the sailing ships of merchants, there grew the trade routes, and there flowed the source of power." We shall know how to measure the wind without instruments, and what to expect of hurricanes and tornadoes.

Never will a waterfall be just a waterfall after we've listened to Donald Peattie describe one. Never will the season's first snowflakes seem less than miracles of perfection, "testimony that in Nature, at least, there is sound organization down to the last and most delicate detail of her whole scheme." And when winter's cold is upon us we'll have the elder Peattie's science of hearth-making and of fire-laying tucked in mind, and at hand

his list of fuel woods with the highest heat value per cord of seasoned wood. He admits, though, that "there is one figure that no statistician can calculate when he essays the heating power of wood, and that is how much it warms the heart!"

There will be little about butterflies' secrets the reader won't know when, regretfully, he comes to the end of their chapter; and he will like these "exquisites of the roadside and the flower bed" the more for his new knowledge. Birdsong will hold new meaning: "A bird travels light, but he can carry with him a whole countryside and way of life." That plain thing, bread, becomes "the gift of centuries of labor and science . . . all of a season's sunlight, all of a nation's best earth, shaped to the hand, ready for the mouth." Next time we hear someone say "busy as a bee" there'll be no thought of waste motion, of multiplication of activities, but rather of a persistent, single-track cycle of accomplishment which keeps most of our blossoming earth fruitful and brings to our tables the purest food known.

Spider silk will mean cobwebs, yes, but we'll eye these with a new respect, knowing that the very spiders which make these produce the cross "hairs" used in telescopic sights to defend American lives in time of war; and that in structural engineering prowess the spider stands close second to man. How hummingbirds accomplish the most perfectly controlled of bird flights, how bats manage the cleverest, most beautifully coordinated and controlled flight in the world, how fireflies produce light without heat—something man has never been able to accomplish—the answers are in exquisitely wrought

chapters by the scientist-poet who is Donald Peattie. If the younger Peattie's chapters seem by comparison, and only by comparison, less colorful, they nevertheless hold their own particular interest and bright promise.

Boston, Houghton Mifflin Company, 1950.
242 pp. \$2.50.

The Church Alive

By SAMUEL M. SHOEMAKER

(Reviewed by Edward L. R. Elson)

This book will get hold of a minister at any age or stage in his career. It is addressed to working ministers by a working minister in a conspicuously effective parish.

The author holds that "the Church is the most important institution on earth. . . . Therefore the leaders of the Church are probably more important today than any other group of men on earth." To parsons who are "ordinary men trying to do an extraordinary job" the book brings an answer to deep longings.

Dr. Shoemaker has prepared this volume with three groups of men in mind: "(1) Theological students who need some orientation to the work they will soon be doing. . . . ; (2) Young men in the ministry who are not striking fire, who may not have found themselves spiritually, yet whose minds are crystallizing every day and hardening into patterns, and who desperately want to exercise a 'spiritual ministry' and are searching for ways to discover what that means; (3) Older men in the ministry who have lost the flame they once knew, feel lonely and discouraged, and have about settled down to mediocrity and spiritual ineffectiveness."

Here is an Episcopalian saying, "What clergy need today is more of a good, old-fashioned, God-given pas-

sion for souls. . . . Our job in the ministry is to bring persons into relation with our Lord Jesus Christ, and to nourish them in the fellowship of His Church, and to train them in the application of Christian truth to this daily life and work."

There are seven chapters: What Is Our Job? Hindrances in Our Work. What Are Our Sources of Power? Discipline. Fellowship. Some Problems Considered. The Church and Evangelism.

The chapter on specific problems considers such subjects as a new "call"; recruiting and developing leaders; sermon preparation; dealing with old-minded, ultra-conservative people; "cranks"; the pastor's own financial giving to the church; outside activities; relation to one's assistants; attitude toward psychiatry; church cooperation.

Dr. Shoemaker writes convincingly because he practices the disciplines he enunciates. Men who have been ordained fifteen or twenty or thirty years will read this little book and wish it had been written years ago. Although it deals primarily with the civilian ministry, *The Church Alive* is commended to chaplains whose parishioners are in our defense forces.

New York, E. P. Dutton & Co., 1950. 160 pp. \$1.50.

The Dignity of Man

BY LYNN HAROLD HOUGH

This is a majestic book, noble in concept and full of power and grace in the development of its theme. It is concerned in very specific fashion with man's fundamental problem: his own nature, and his relation to God. The twenty short chapters reflect in rare combination the insight, knowl-

edge, and meaningful faith of a great Christian mind.

The author sees as one of the most tragic of man's experiences his loss of the assurance that he has been made in the divine image. Only in the recovery of this assurance does Dr. Hough think there can lie any real security, any real achievement, for individuals or for nations. Using pregnant sources from the Old Testament, and drawing upon the teachings and life of Jesus and upon the doctrines of the apostle Paul, he shows how our lost birthright can be restored—with all the implications for mankind and for the world which that recovery can carry.

In its understanding of human shortcomings and its awareness of human possibilities this book relates with close significance to each one of us.

New York-Nashville, Abingdon-Cokesbury Press, 1950. 143 pp. \$1.75.

On the Wisdom of America

BY LIN YUTANG

To see ourselves as others see us can be quite an experience. Lin Yutang makes it a memorable one by reason of the way he has chosen to get at the American approach to life and the nature of his observations and reflections upon what he has found.

This search for American wisdom takes us on a grand tour of 170 years of American literature, and there is not a dull moment in the trip. The itinerary is admittedly shaped by the author's interest in exploring particularly the ideas of men who have managed to work out some pattern of order and harmony in the relationship between themselves and their world; by his purposeful exclusion of

fiction; and by the personal preferences and enthusiasms which are Lin Yutang's.

In quotations ranging from single sentences to several pages, all interwoven with observant comments and interpretations of his own, the author shows us how the perplexities and possibilities, joys and sorrows, gifts and withholdings of everyday human life have been dealt with by men like Benjamin Franklin, Thomas Jefferson, Abraham Lincoln, Emerson, Thoreau and William James, Dr. Oliver Wendell Holmes and his famous jurist son, Santayana and George Grayson, John Dewey, Einstein and Robert Millikan, Christopher Morley, Clarence Day, E. B. White, James Thurber, and others.

Wisdom of living being the kernel of its quest, the book covers a field as broad in topic content as it is diverse in sources. Our values, our work and play, love, marriage and home, liberty and the pursuit of happiness, God, death and immortality, democracy and world government are some of the subjects explored and evaluated.

Serious and merry, reminiscent and prophetic, sometimes provocative, absorbing throughout, this is a good book for a winter's reading and for one's library.

New York, The John Day Company, 1950.
462 pp. \$5.00.

Fruits of Faith

EDITED BY J. RICHARD SPANN

(Reviewed by Robert J. Plumb)

This appraisal of the results of Christian faith in our day is a collection of eighteen lectures given at a Ministerial Training Conference on the text, "Wherefore by their fruits ye shall know them."

In three main parts, the first section of the book deals with such elements of Christian belief as the persons of the Trinity, the Scriptures, and Man, and is a reiteration of Christian doctrine. The second part applies this faith to the life of the individual Christian, his peace of mind, his relationship to society, and his immortality. The third part examines the fruits of this faith in the home, in the church, in the community, and in social problems.

Although eight different denominations are represented in this volume there is surprising unity of belief, and the reader is impressed by the straightforward honesty with which each author deals with his subject. This symposium is conservatively orthodox and one sometimes wishes that its piety might be supplemented by more "fire cast upon the earth." Nevertheless, chaplains will find these lectures helpful in the preparation of sermons.

New York-Nashville, Abingdon-Cokesbury,
1950. 240 pp. \$2.50.

The Lower Levels of Prayer

BY GEORGE S. STEWART

(Reviewed by Edward L. R. Elson)

This valuable book was first published in Britain where it was received with deep gratitude. Then in 1940 a U. S. edition appeared. It is so timeless in its basic content that it is likely to find a large audience for several decades to come.

Here is a book about prayer for the common man. No special spiritual endowments are required for understanding its chapters or following its precepts. It is directed to those who find prayer in its continuance a difficult exercise. There are higher levels of prayer known to mystics and men

of special gifts. This book is for the 99 percent who have not achieved the higher levels of prayer.

Among the fifteen chapters the following answer an urgent need: On Setting Oneself to Pray; Distractions and Disturbing Thoughts; Drudgery and Discipline; For Busy People; and Divine Guidance.

Simply but persuasively written by a master of the pulpit and prayer-life, the book bears the strong Celtic flavor of the author's homeland. Chaplains will find in its possession numerous suggestions for sermons and addresses on prayer, and a helpful volume to hand to seeking parishioners in uniform.

New York-Nashville, Abingdon-Cokesbury Press, 1940. 190 pp. \$1.50.

The Individual and His Religion, by Gordon W. Allport, is a psychological interpretation of the place and function of subjective religion in the personality of the individual. The author is professor of psychology at Harvard University. New York, The Macmillan Co., 1950. 147 pp. \$2.50.

An Introduction to New Testament Thought, by Frederick C. Grant, is a

scholarly and comprehensive study of the key ideas in the New Testament, their relationship to Old Testament thought, and their meaning for today. Facts and interpretations presented lend themselves to effective use in doctrinal sermons. Nashville, Abingdon-Cokesbury Press, 1950. \$3.75.

The Secret of Life, by Roy A. Burkhardt, investigates how to find union with God and thus to realize true sonship and the happiness attendant thereon. An appendix carries a plan for individual and group research and training, the latter as pursued over a nine-year period in the author's church in Columbus, Ohio. New York, Harper & Brothers, 1950. 118 pp. \$1.25.

This Is Germany, edited by Arthur Settler, Director of the Public Relations Division of the Office of the U. S. High Commissioner for Germany, is a composite report on post-war Germany by 21 press correspondents whose viewpoints reflect first-hand experience in this problem country. New York, William Sloane Associates, Inc., 1950. 429 pp. \$4.00.

Protestantism Moves Forward

(Continued from page 14)

cern. Without waiting for organic union, the churches will find themselves working together in thousands of places and exerting their combined influence in fields where no one denomination could be effective alone.

Other cooperative tasks the National Council will undertake include a training and enlistment program for the ministry, interracial conferences, materials and plans to strengthen the

Christian family and facilitate cooperation between church and home, and the promotion of racial understanding, economic justice, and social welfare.

Formation of the National Council not only marks a historic landmark but symbolizes the determination to bring the force of the gospel into meaningful contact with every area of life.

The Major Premise of a Normal Life

BY C. B. STRANG

ONE day Jesus said to His disciples: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." This verse contains what might seem to be a contradiction. It calls for an interpretation and an explanation. In an effort to do just that I call attention to the fact:

I. Christ expects us to lose our life in Him.

Paul said to the Colossians, who were risen with Christ, and whose affections were set on things above: "For ye are dead, and your life is hid with Christ in God."

Here are those whose lives were submerged in divinity. They had lost themselves in God's great love. Self-interest had been put to death by a process of spiritual crucifixion, and the life and love of Christ had been substituted for it. The opposite of a life like this is worldliness, and too many persons are losing their lives in it.

II. Christ expects us to lose our life in His kingdom interests.

In teaching His disciples to pray, He exhorted them to say: "*Thy kingdom come.*" The opposite of this is "Give me." But the norm for Christian living and the pattern for prayer lies in putting the interests of Christ's kingdom before one's own interests. Are you doing that, or are your prayers largely taken up with demands upon God for things that would further your own interests?

III. Christ expects us to lose our life in His service.

The parable of the Good Samaritan would clearly indicate this. It is a sad commentary, even relative to some religious leaders, that they are so interested in operating a program, or serving an institution, that they do not have time to minister to the vital need of the unfortunate near them. The Priest and the Levite passed by on the other side. Probably they were in a hurry to get to church, nor could they make themselves tardy by stopping to aid a needy one! Before we criticize them we had better check on our own conduct. Perhaps we have been guilty of much the same thing. Some Christians are too smugly complacent about the lost and needy just off the routine path of their daily walk.

Christ expects us to dedicate our lives to Him in such a way that we will be submerged in His love; that we will put His interests first, and that we will give our lives in full measure to the task of bringing lost ones to Him. This is what He would term "losing our life." To all who will do this, He promises that they shall find their lives again, and that they will find them to be better and more valuable.

IV. Jesus here tells us that the Christian life is a life of self-sacrifice.

Self-sacrifice consists in dying out to selfishness and in dedicating the renewed Christian life that this process produces to serving Christ and others.

Here is a truism: Your life is not dedicated to Christ if it is not dedi-

cated to others. Your life is not dedicated to Christ if it does not have an identity in disposition with Christ, who said to His Father: "Not my will, but thine, be done."

Does anyone have a right to call himself a Christian who is not consecrated to the task of lifting the burdens of others? In James M. Barrie's book, *Margaret Ogilvy*, we have a modern version of a life dedicated to another. As many know, Barrie's own mother is portrayed in this book as Margaret Ogilvy. But she is not the chief character of the story, nor is James M. Barrie himself. That honor goes to an unnamed sister, who frequently cries out that she will never leave her mother. This affirmation of love and devotion is very pleasing to the aged mother, and she expresses her delight in it. The daughter gave her whole life to serving her mother. She allowed herself little pleasure outside of the care she lavished upon her. One day James M. Barrie was called home from an extended business trip. He knew something serious had happened. He was met at the door by his mother, who taking him by the hand, led him up to a darkened chamber where the devoted daughter and sister lay cold in death. Nothing but death could separate her from her self-appointed task of caring for her mother. It is a touching story and it illustrates what we mean by self-sacrifice.

A number of years ago my wife was a patient in a Pittsburgh, Pa., hospital. A very efficient nurse took care of her. She confided in us some things pertaining to her fiancé and her life plans. One day I said to her, "Miss Snyder, what will you and Allen do after he becomes a doctor?" She replied, "We intend to get mar-

ried and then go back to the hills of West Virginia, where I was once a district nurse. No doubt, Allen could make more money in this great city, but we have decided to devote our lives in service to the underprivileged of that area." I said to her: "Miss Snyder, you have found the better way; the way of sacrificing of self."

In this busy world, of which you form a part, have you discovered what it is to be a practical Christian? Is there not some way to serve someone near you? There is nothing insignificant in life. Everything is important. Perhaps the little act of kindness you can do today will be the most important thing performed in the whole world.

But what do we find everywhere in the world today? We find the world making demands upon individuals, and we find many of those persons yielding to them. There is opposition to Christianity, and there are false and fatal philosophies that militate against it. Epicureanism is still rampant in the world. This philosophy would assert that pleasure is the Alpha and Omega of a blessed life. It would tell us that pleasure is the gist of life, the end of ends. It would insist that our only concern is to get out of life all we can without bothering ourselves to put anything valuable back into it. Many are patterning their lives by this false view of life. Places of worldly amusement abound. Drinking and carousing are on the increase. Even in the midst of the terrible war just concluded we had a world that was pleasure mad. Selfishness is opposing sacrifice.

In George Eliot's book, *Romola*, we read of the incident of Tito Melema and Baldassare. Baldassare had given the homeless Tito the privileges of a

Dr. Strang, who is pastor of the First Church of the Nazarene in Chicago, holds the A.B. degree from Mt. Union College in Ohio, the A.M. and S.T.B. from Boston University, and the D.D. from Bethany-Peniel College in Oklahoma. He is author of *Meeting Life Situations and Over the Door Step*.

son. He had educated him and had been a father to him. One day Tito took all the gold of Baldassare and ran off with it, leaving him destitute and penniless. "How ungrateful," someone exclaims, "to so treat a loving father." Yes, but that is not nearly so bad as some are treating the Heavenly Father. They take everything He provides, and then waste His gifts and graces on selfish living.

The philosophy of Plato is still coloring lives. While he would tell us that virtue is the supreme good, he would exalt the infinite at the expense of the finite. He would have men and women cloister themselves and have no concern for the rest of the world. In seeking their own good they would fail to see the need of a neighbor.

The philosophy of Aristotle is still influencing men. He would exhort us to try to do good, but if a man should fail in personal goodness or personal endeavor, he says it is all right. Such a philosophy encourages failure, and is opposed to the principle of success found in my text.

V. Christ teaches us that worldly pleasures should be subordinated to spiritual things.

He tells us that being good is not enough; we must do good. He tells us that trying can be successful, because a man who will lose his life in good endeavor will certainly find it again.

VI. Some have dedicated their lives to great purposes.

In the book, *An American Doctor's Odyssey*, we read that Dr. Heiser dedicated his life to saving 50,000 Filipino lives a year, and it is a fact that he succeeded gloriously.

Steinmetz dedicated his life to his employers and to discoveries relative to electricity.

Florence Nightingale consecrated herself to service in the Crimean War, and she set a pattern of loving sacrifice that shall never be erased from our memories.

A little Roman Catholic nun stepped from a boat to the leper island of Culion, and turned her back on the rest of the world forever. But she can never be forgotten there.

Paul dedicated his life to the gentile world, and we of this continent owe much of our privilege and blessing to his missionary zeal.

Missionary Schmelzenbach gave himself to dark Africa. He faced untold hardships there. Years went by without a convert, but he was not discouraged, and as a result thousands were finally won by him. He lies in his grave in the land of his choice, but the influence of his life will never die.

The One who uttered my text gave His own life that He might save yours. What are you giving to Him? Have you given Him your life that He might save and sanctify it, and have you taken that sanctified life and put it back into channels of usefulness for Him?

You are in danger of losing your life eternally if you do not invest it in His work. Lost in Him and in His work your life will be forever safe. The major premise of a normal life is self-sacrifice.

Chaplains in Korea

IT should be satisfying to all Americans and comforting to those who have loved ones in Korea to know that every American unit in Korea has its full quota of chaplains.

Before the Korean War, chaplains on duty in Japan were conducting religious services and providing counsel for troops and their families. In their spare time many helped Japanese orphans and other needy Japanese. Then overnight, June 25, the Korean War broke and new duties and responsibilities were required of them. One by one many left Japan to accompany the soldiers to Korea. One by one stories of their personal bravery are filtering back to Japan, for the chaplains are accompanying their regimental and battalion combat teams into the front lines.

When a man is wounded, if a chaplain is near he makes every effort to reach the side of the injured man and to give him all the spiritual comfort possible. In addition to these front-line chaplains, not very far back and attached to each outfit's service company chaplains work with medical units and administer to the wounded. Other chaplains are based at evacuation hospitals, where they help the wounded contact their families, assist them with personal problems, and ease their anxieties in every other way possible.

Chaplain Arthur E. Mills was with a First Cavalry Regiment in Korea when he heard an officer remark that a group of wounded Americans had been cut off by enemy troops in an isolated area and might have to be

abandoned. With the remark "This is the way we did it in the last war," the chaplain jumped into a jeep and headed toward the isolated area. Details of his one-man expedition have not yet been received in Japan, but it is known that he arrived back hours later with his jeep loaded with wounded. He is one of the several score U. S. Army chaplains now with American Forces in Korea who are helping observe traditions of the Corps of Chaplains on its 175th anniversary by providing the wounded with spiritual comfort and aid. Chaplain Mills has been awarded the Oak Leaf Cluster to the Silver Star for his action.



Chaplain John Gilman of Staten Island, New York, lights a smoke for Capt. Edwin L. Overholt at a forward Aid Station in Korea. (U. S. Army Photograph)

According to Chaplain Ivan L. Bennett two chaplains have been reported missing or killed in action.

Chaplain Herman G. Felhoelter has been awarded the Distinguished Service Cross for his "Valorous deed that was an inspiration to every member of his regiment." He voluntarily remained behind to assist seriously wounded men who could not be evacuated during the Kum River battle. When last seen, Chaplain Felhoelter was still administering to wounded of the 19th Infantry Regiment and 24th Division.

Chaplain Kenneth C. Hyslop accompanied walking wounded and other members of the 19th back

through the lines. One chaplain, whose name was not disclosed pending notification of next of kin, was killed in the front lines when a North Korean airplane swooped low and strafed the area.

Chaplains Carroll Chaphe and Edward Dorsey were cut off individually from their regiment during the fight around Taejon. Chaplain Chaphe found his way back to United Nations lines after three days. It took Chaplain Dorsey four days.

Chaplain Hyslop and Chaplain Francis C. Biel made an eight-hour round trip over rugged mountain roads in a jeep to pick up chaplains' supplies at a rear base. After learning that men in a front-line battalion were



Chaplain Carl R. Hudson of Green Bay, Alabama, and Cpl. Forrest W. Dougherty of Akron, Ohio, comfort a patient at a forward Aid Station. (U. S. Army Photograph)

hungry for real bread, through contacts, known perhaps only to supply sergeants and chaplains, Chaplain Biel managed to load a trailer full of bread and the two returned to the battalion with it.

At a base in Korea, where a Chaplains' Supply Depot has been established, Chaplains Leroy Raley and Joseph Dunne have helped comfort scores of wounded being evacuated to Japan and the States.

Chaplains in Korea are doing their job as are men in every staff section and at the front, according to Chaplain Bennett who returned from Korea after personally ascertaining requirements of the chaplains and the men they are serving.

Two Navy chaplains serving with the First Marine Division have writ-

ten letters to the Chaplains Division praising the attitude and morale of their men.

Chaplain O. E. Sporrer wrote a letter just prior to landing in Korea: "We have had great numbers at Mass every night. The morale is wonderful, and if ever the Marines did a job, we will do it! I am very proud and happy to be with them. Pray for me as this is going to be mighty rough. We have no false delusions on the prospects we face, few in number as we are in comparison. Whatever God wants of me is okay by me."

Chaplain R. M. Schwyhart wrote this note just prior to embarking for Korea: "I want to say that we have a fine group of chaplains in the Division, and I know that each will give a good account of himself."

"Thus Saith the Lord"—The Validity of Preaching

(Continued from page 6)

cause the answer cannot be put into a book at all. The only things that one can indicate are approaches and conditions, and here again the prophet becomes our instructor. He was never so much the foreteller as the forth-teller. (All of which George Adam Smith taught us long ago.) The prophet never anticipates the future unconditionally. He does proclaim judgments and deliverances, but all these are the issues of the divine moral order. "This," the prophet said in substance, "being now the estate of Judah or Israel, invites the judgments of God and his disciplines, and for these judgments he will raise up agents even from far lands." Thus the prophet made a drama of history and gave it moral meanings. But the

prophet's God is himself, for the prophet, the fountainhead and authority of the moral order. It is, as has been said, a parlous business, this mobilizing God, but behind it all is the vaster mobilization of a moral order to which all pride and power must eventually render account or else it will go hard with the individual or the state. Preaching, if it do no more than make that clear, is in the prophetic succession and may say "Thus saith the Lord."

Or else the prophet was an interpreter, which comes to much the same thing. He spoke to puzzled times, times in which things were not working out well. All sorts and conditions of things, the fortunes of an empire, the little fields of a peasant farmer,

or the strange discrepancies between seeming deserving and actually receiving.

The prophets worked with broad brush work. The Psalmists, who mostly succeeded them, took all this up in detail as problems of their own souls and made a *Miserere* or a *Te Deum* of it. So Job wrestled under pitiless stars with the relationships between moral integrity and suffering; and Koheleth, a preacher himself, set forth with great literary art that nothing makes any difference in the long last since time and chance happen to all. For which conclusion he claimed no authority beyond his own observations, nor do those who agree with him ever dare to say "Thus saith the Lord." The judgments and verdicts of God lie in another region.

The prophet, on the whole, did not deal with the individual, but he did maintain that the ways of the Lord were true and righteous altogether. He had a sense of the immediacy of the divine action; Assyria and grasshoppers were both God's doing. He did not inquire how, so his own interpretations were oversimplified. But preaching must try to say "how" and trace the sequence of "hows" even between God and grasshoppers, or else the sense of Divine initiative grows dim and disappears.

There are few regions in which preaching needs more to be both sensitive and cautious than in its offices of interpretation. For here more than in almost any other region congregations have begun to lose their sense of valid relationship between God and their own experiences. Preaching can at the least maintain that time and chance are not our masters, that right and wrong are

the final adjudicators, that though one must sweep a vast circle to include the "far gain" or the "far losses" they are there and waiting. Here, too, preaching may say "Thus saith the Lord," and at the same time reveal to the confused and morally blind how he says it. The prophets on their lonely listening posts heard the Lord saying it in dissolving states and devastated fields and the anarchical harvests of social injustice. They were not commonly able to arrest the debacles of their own times. They have left warnings and admonitions by which the far-visioned might escape the debacle of their later times, or else read on the façades of Kremlins, Houses of Parliament, and the domes of Capitols, "Thou art weighed in the balance and found wanting," "Thus saith the Lord."

Preaching becomes prophetic in this vital sense, not only through its moral insights, but in its moral indignations of which the prophets themselves were burningly capable. It must be sure of its insights before it unleashes its indignations. But great preaching has always had a quality of moral passion, a love of the right and a hatred of the wrong to give it power. That passion, of course, must be sincere not spurious, nor waste its high mandate upon the inconsequential. Nor evoke the wrong kinds of hatred, nor set class against class, or state against state. But its indignations should have the power to make all injustice and the pride which acknowledges no restraint intolerable. This the prophet believed to be God's word, and it still is.

The prophets spoke to and out of situations, and their messages varied with these situations. They made a dirge of doom, and a Hallelujah

Chorus of deliverance. They tempered wrath with tenderness and were the first to see that without vicarious suffering there can be no redemption. They ended idolatry with satire. They saw a light beyond any darkness and never surrendered any future to hopelessness. Their messages played like searchlights along all the horizons of the future, seeking a promised Deliverer and when, in the fullness of time, the Deliverer came, these lights of long expectation shone upon him and were at rest. Their limitations? They promised too much too soon, and left a confusing bequest of imagery to the more prosaic Western mind, but being poets they invested their messages with splendor of expression which has enriched our mother tongue. All this subdued and transformed by Christian faith, Christian preaching has inherited, along with the right to say upon its own occasions that with which all prophecy began and ended, "Thus saith the Lord."

IV

Is there any way of making a formula of it? for preachers now? Specifically, no. So much was always hidden, and so much has been lost in change. The words which once explained them, "revelation" and "inspiration," have lost precision. The prophets have always occupied a perilous position: on one side eccentricities of word and deed and excesses of symbolism, and on the other the wrath of state and church. And what tried them most of all; the unconcern of those whom they sought to save. One prophet said it all: "Is it nothing to you, all ye that pass by?" To say it as simply as may be and to repeat: the prophet approaches life

and its situations with moral and religious insight, and by virtue thereof seeks to fit them into the pattern of God's plans and purposes. All of which, for the sake of simplification, leaves out about everything that really matters, as though one knew nothing of the wonder of the white peaks of the Burmese Oberland save the bench levels upon a map.

But the situation, any situation, is also a revelation, something "given." Not in Barth's constricted sense, but in the vaster sense in which we approach the mystery and wonder of life and the world which contains it, the starry heavens and the moral order, the catastrophes of nations, the laughter of a little child, the struggles of the soul, and the perplexities of unanswered prayer. All these are "given," and if the prophet called it revelation he was well within his rights, for it was. And if we say that the prophet deals with the "given" by a peculiar inspiration, no matter again. "Insight" is one human response to the "given." It passes through the show of things to their true natures and as far as may be to their enduring meanings. "Insight," moral "insight," is what Isaiah brought to beleaguered Israel, what the statesmen might bring to peace and war; what Shelley brought to the skylark. Without it the "given" lacks its final meaning and the giver waits to be understood.

"Intuition," says the dictionary, is one of the definitions of insight and, for the dictionary, intuition is "an immediate apprehension." This we do know, that there are, in all these regions, processes of immediate apprehension in which many of the steps in the usually long approach to truth or reality are by-passed. In the main,

even in science, nominally the most rigorous of disciplines, there are records of such immediate apprehensions without which knowledge would have been estopped on its thresholds. The scientists, themselves, call these immediate apprehensions hypotheses and are often unable to account for them as Amos for his call, though they are commonly the issue of long travails of mind and spirit. But when the time is ripe they announce themselves, and with superb self-confidence await the question. The poet has his own immediacy of apprehension. The statesmen not so often. The moralist in his great moments. But always for all these a truth and reality are there waiting, and the prophet knew that they were God-given.

The prophets themselves made a drama of it, objectified it, did all the things psychologists say certain temperaments may do with experience; no matter. That compulsion was their secret. They could find words for so much else. They could never find words to explain that. But it was the secret of their power. Herdsmen and tree tenders, they made literatures, challenged what in their times passed for empires, traced the moral foundations of all sound human building, did it all with the living word, "Thus saith the Lord," and left to preaching its final offices.

V

The preacher, then, is nearest the prophet when through his inheritances, his disciplines, his insights and his experiences, and his own sense (I know no better word) of God, he has found a message for whosoever and whatsoever, in the place where he is, needs that message, knowing or not knowing the need of it. If the

need is known, so much the easier for him. If the need is not known he must evoke it, which is too often anything but easy. We have actually current phrases which should help: "values," "satisfactions," and the like, for the restlessnesses and dissatisfactions, old as our human estate, change their forms a little but never their essential nature. A prophet also said it all: "Why do you spend money for that which is not bread, and your labor for that which satisfieth not?" But the true bread and the enduring satisfactions, where and what are they? If the Christian pulpit has no answer, there is no answer anywhere. Unless some accent of another voice is heard, there is still no answer. "Well roars the storm to him who hears a deeper voice across the storm," and to hear this voice, said the quotation with which this article began, is the earthly task of the preacher.¹

There are, I take it, passages in preaching, winged flights, when the preacher, taking off from his disciplines and his inheritances, speaks with an inspired certitude which he could not achieve without the whole content of Christian faith, but which is his "Thus saith the Lord," and his alone. Very likely there are psychological explanations which do no more than seem to pattern the unpatterned and supply soothing words for the inexplicable. "Out of the depths," the Psalmist said, "I have cried unto Thee"—but who shall forbid us to say that the answer is also

¹ If the voice which the preacher is exhorted to hear be validated by the Christian gospel, then much of what *Fortune* represents in industry and public quality lies already under indictment! There is at present little indication of the willingness of representative organs of public opinion even to let those voices speak, let alone listen to them.

out of the depths; or that in the mystery of the soul there are open and unsounded channels of spiritual relationship and that the words which issue therefrom are God-given? This the prophet believed and this we can believe.

There are, and will be, tests—such tests, for example, as any study of the prophetic literature will suggest. But for the preacher the final proof is their convincing quality. For the moment the preacher is carried beyond himself and is heard with a silence and a sigh—in that instant the spoken word has authenticated itself. There is in it some accent of finality. It has a power to control, quiet, and inspire, and because of its range in quality, it takes precedence over all other voices.

So much of what any preacher says will be, at the best, only a faint accent of the Holy Ghost. He has to say too much too often. His own moods may vary. The fascinations of his vocation may take the right of way. Ingenuities with text, allurements of style, the heady business of doing things with the congregation; but through it all, in ways he cannot himself trace, from sources beyond his conscious knowing, some sense of mandate and of message comes. In the long last it gives to a preacher whatever individual quality and power his preaching possesses. It does not always rise to its highest levels, but over and over again in the continuity of Christian preaching it takes charge and thereafter the preacher is its instrument, the voice from above and beyond has spoken, new forces are

released—moral and spiritual epochs redated, and those who later tell their story are able to say "Thus saith the Lord."

These high moments are never beyond the attainment of any preacher and in retrospect he recognizes them himself. They can never be forced, and sore faults of preaching come from trying to force them. But there are ways of making them possible: integrities of life, disciplines of mind and purpose, ethical and spiritual insights, and above all such saturation of mind and spirit in the way and truth and life of Jesus Christ as to make him authoritative in every relationship and reach of preaching. There should be also such quiet waiting for the Lord as the mystics have always known, and the Friends, and always a waiting for the occasion.

Then needed words attend, the inner glow uses and fuses them, and the miracle of inspiration is renewed. Entire sermons may be luminous and winged with such qualities and the preacher himself, like Browning's David, be left at the end wondering where and how he had been. Or else there may be only moments in a sermon when the felt silence of the congregation testifies to its power. It is a lonely office to be thus commissioned and it abashes those to whom it is given. But no greater office is given to any than this of standing on the Godward side of life, at the listening posts, or on the watchtowers, to receive some revelation of God's word. And even in brief and broken ways to report to the always waiting, "Thus saith the Lord."



AT YOUR SERVICE

• *Materials and services
available to chaplains*

Publications

"Prayers for Men in Service" and "Prayers for Women Who Serve," written by well-known religious leaders and compiled and edited by G. A. Cleveland Shrigley, are valuable aids to devotional life. Copies may be secured at 10¢ each from Foster and Stewart Publishers, 210 Ellicott Street, Buffalo 3, New York.

For several years, thousands of copies of the inspirational inter-faith magazine *Guideposts* have been distributed each month to the chaplains of every Veterans Administration Hospital. The publishers of *Guideposts* have now offered free copies of the publication every month to all chaplains serving in the Armed Forces, in this country and abroad. Chaplains may obtain as many copies as they can judiciously use for distribution to the men in their units.

Guideposts is recommended for this purpose because it is highly interesting, easy to distribute and offers down-to-earth spiritual inspiration for men of all faiths. It is filled with brief, personal experience stories by famous personalities such as Captain Eddie Rickenbacker, Lowell Thomas, Jackie Robinson, Gene Tunney, Gen. Julius Klein, Gen. Dwight D. Eisenhower, Joe E. Brown, Faith Baldwin, Bob Feller, Kate Smith, Arthur Godfrey, and other individuals of no fame who tell how faith and prayer have

helped them conquer disappointments, handicaps, fear, anxieties and discouragements. These are practical human stories that have great appeal. In the words of one chaplain, "The messages in *Guideposts* are most inspiring and challenging, providing our men with fresh courage and incentive." Another chaplain states, "*Guideposts* is a great morale-builder. Outside the Bible, *Guideposts* presents the best type of reading material that we can find for distribution."

All chaplains are invited to avail themselves of the *Guideposts* which are offered without charge through the generosity of individuals whose gifts make possible their publication. To obtain regular delivery of pamphlet-size copies, write to Chaplains Service, *Guideposts*, Pawling, New York. Give your complete address and indicate the number of monthly copies you can use. After your subscriptions have started, notify *Guideposts* of any changes of address or number of subscriptions required.

The Sunday School Board of the Southern Baptist Convention publishes "Open Windows," a devotional booklet for daily meditations, and "On the Wing With the Word," a vest pocket lesson guide for Sunday use. Both are published quarterly and may be obtained from 161 Eighth Avenue, North, Nashville 3, Tennessee. The price for single copies of either pamphlet is 10¢; for single subscriptions, 40¢ a year.

The second edition of the *Audio-Visual Resource Guide for Use in Religious Education* includes 510 evaluations of filmstrips, motion pictures, slide sets, and recordings; an alphabetical listing of more than 1,-

500 audio-visual titles and their sources; a list of denominational and commercial distributors of audio-visuals; a bibliography of the best books in the field, including television; and a description of the agencies serving Protestant churches in this field. Copies may be ordered from denominational bookstores or the International Council of Religious Education, 206 South Michigan Avenue, Chicago 4, Ill. Price \$1.50.

Several booklets which have been well received by chaplains are published by *The Upper Room*, 1908 Grand Avenue, Nashville 4, Tennessee. "The Way of Life" is the Sermon on the Mount; "Emergency Rations" is made up of forty-five very brief items such as "Trust Your Best," "Guilt Breeds Fear," "That Was Yesterday," and "Try Once More"; *The Upper Room Book of Christmas Carols* contains the words and music for nineteen carols and worship material for Christmas. These are in the ten-cent series, selling for \$6.00 per hundred. "A Pocket Prayer Book" has been very popular and has sold more than a quarter of a million copies. The book is attractively bound in a leather-like cover and sells for 35¢ a copy.

Recordings of Sacred Music

Singspiration has an album of Christmas carols entitled "Songs

That Make Christmas," rendered by mixed voices and organ. Hymns of a general nature are available in several collections, one entitled "Organ Favorites," played by Herman Voss; "Under His Wings," with George Beverly Shea, bass baritone; and "Quartet Favorites," sung by the Singspiration Male Quartet. Each album is around \$4.00 and may be ordered from Singspiration, Box 1, Department CL, Wheaton, Illinois.

Bibletone has a variety of sacred albums, including abridged versions of Handel's "Messiah" and Mendelssohn's "Elijah," collections of hymns, church solos, organ and quartet music, wedding selections, and chimes. Some seasonal albums for giving or playing at services are "Christmas at the Organ," "Christmas Carols," "Chimes at Christmas Time," and "Merry Christmas Music."

United Nations Week

Suggestions for the observation of United Nations Week, October 16 to 24, in a pamphlet issued by the Church Peace Union and the World Alliance for International Friendship Through Religion, include a listing of sermon texts, projects, displays, literature for distribution, films, books, and sources for program materials. For information or materials address the Church Peace Union, 170 East 64th Street, New York 21, New York.

We need more of the wisdom and insight expressed by Emerson, "If a man would be alone, let him look at the stars. If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the City of God which had been shown. But every night come out these envoys of beauty, and light the universe with their admonishing smile."—AARON H. RAPKING

N E W S B R I E F S

GENERAL:

Celebrating the 175th anniversary of the military chaplaincy in the U. S. Armed Forces, the Chaplain School at Carlisle Barracks, Pa. held an open house and radio-television display. The display of equipment used in the training of student-chaplains at the school was featured with main emphasis placed on the newly-completed radio and television studio.

The Chairmanship of the Armed Forces Chaplains Board has been shifted from the Army to the Navy. Because the U. S. Army is the oldest of the three services, the Chief of

Chaplains, U. S. Army, Chaplain Roy H. Parker, was the first chairman. As the chairmanship rotates on a yearly basis, Chief of Navy Chaplains Stanton W. Salisbury has assumed chairmanship.

For the first time in the history of the Canadian Army, a regular course for chaplains was offered this year. The chaplains attended in two groups, each group engaging in a hard and varied program for a week. There were in all about sixty clergy of the Reserve and Active Forces present. All major denominations were represented.



A recent photograph of the Armed Forces Chaplain Board shows (from left to right) Joshua H. Goldberg, USN, consultant to the Board for Jewish affairs; Stanton W. Salisbury, USN; Martin C. Poch, USAF; Roy H. Parker, USA; Charles I. Carpenter, USAF; D. F. Meehan, USN; and Earl D. Compton, USA.



Dr. Luther Wesley Smith (standing at microphone), chairman of the Board of Trustees of the International Council of Religious Education, speaks at the memorial service held at the statue of Sunday-school Founder Robert Raikes during the World Convention on Christian Education held recently at Toronto, Canada.

The appointment of nineteen distinguished theologians, educators and lay experts as members of the Commission of Christian Scholars to study the moral implications of area bombing and the military use of nuclear bombs and other weapons of mass destruction was announced by the Federal Council of Churches.

EDUCATION:

More than five thousand Christian teachers and leaders from sixty-one nations enjoyed the inspiration, fellowship, and discussions of the thirteenth World Convention on Christian Education, held in Toronto, Canada. Sponsored by The World Council of Christian Education, the

convention heard major addresses by Lord Mackintosh of Halifax, W.C.C.E. president; Dean Luther A. Weigle, W.C.C.E. assembly chairman; Dr. W. A. Visser 't Hooft and Bishop Stephen C. Neill, general secretary and associate general secretary of the World Council of Churches; and Dr. Toyohiko Kagawa, famous Japanese evangelist.

"Numbers of able youth heading for church vocations have never been so great in the history of American Protestantism," according to a report by Dr. John Oliver Nelson of the Federal Council of Churches. After studying trends which are overcrowding theological seminaries, it

was observed that decisions for church vocations are being made in college years rather than earlier.



Chief of Army Chaplains Roy H. Parker sees civilian clergy mission off at National Airport. Left to right are Dr. Lester A. Welliver, Dr. Victor B. Nelson, Father Daniel O'Keefe, and Rabbi Benjamin Friedman. Looking on is Chaplain William C. Shure, who accompanied the group.

Thirteen students from the Divinity School of Yale University attended the first Religious Television Workshop for divinity students ever held in this country, sponsored jointly by the Protestant Radio Commission and the Divinity School.

A five-year program to raise \$1,000,000 for buildings and equipment at Vellore Christian Medical College and its affiliated hospital in South India was recently approved.

FOREIGN:

Conducted under auspices of German Youth Activities, an official program has grown from the early efforts of American soldiers to help children in need. More than 250 GYA

centers are now operated in the U. S. Occupation Zone of Germany under Army and Air Force sponsorship, with attendance by German boys and girls reaching an average monthly figure of 680,000. GYA is staffed by military and civilian personnel on a full-time basis with the assistance of thousands of volunteer workers.

The American Bible Society has published a special edition of 50,000 copies of Korean Scriptures for distribution to the Korean Army, Navy and Air Force. The books were printed at the request of the Korean Bible Society and will probably be distributed by the Chaplains Corps under the supervision of the Korean Bible Society.

One hundred lepers at the Prasopsook Colony near Lampang, Thailand, are proud of their new church building. It is a permanent one that boasts a cement floor and a cement-tiled roof. The church was built with the labor and offerings of the members.

Via the *Messenger* of the Panama Canal Zone comes the story of a Church of England parish at West Hoathly which is temporarily without heat. It announces "When the temperature falls below fifty, the sermon will be reduced to three minutes." Commenting, the *Messenger* said, "The Tropics have advantages."

Protestant missionaries sent abroad are more likely to be teachers and technicians than preachers or evangelists; more are college-trained and a large percentage are going to Japan, India and Latin America. These are trends released by the Foreign

Missions Conference serving fifty-four foreign mission boards.

Twenty-three nationalities are represented in the Community School conducted by the Presbyterian Church, U. S. A., in Teheran, Iran. When the students take their pledge of allegiance, they say: "I pledge allegiance to my own country and to the United Nations of which it is a part: one world brotherhood of peaceful nations with justice and equality for all."

Protestant and Eastern Orthodox churches in the United States have given 30,500 "assurances" for the care of displaced persons from Europe.

The total number of arrivals has been about 15,000, and they are now coming at the rate of about 2,500 per month.

Twenty-eight Japanese students have come to this country for graduate study on scholarships provided by U. S. and Canadian Protestant church groups. Most of the group are ministers and teachers specially selected to become leaders in the Church of Christ in Japan and its affiliated educational institutions.

ANNOUNCEMENTS:

The twentieth annual observance of Men and Missions Sunday will oc-



Civilian clergymen who conducted retreats for chaplains in Europe are shown at the Pentagon prior to their departure. From left to right they are Chaplain William Shure, Office, Chief of Chaplains, who is accompanying the mission; Rabbi Benjamin Friedman, Temple Society of Concord, Syracuse, N.Y.; Father Daniel J. O'Keefe, St. Stephen's Church, New York, N.Y.; Deputy Chief of Army Chaplains James H. O'Neill; Chief of Navy Chaplains Stanton W. Salisbury; Chief of Army Chaplains Roy H. Parker; Chaplain Peter A. Dunn, Office, Chief of Air Chaplains; Dr. Victor B. Nelson, Aldrich Avenue Presbyterian Church, Minneapolis, Minn.; and Dr. Lester A. Welliver, President, Westminster Theological Seminary, Westminster, Md.

cur on Sunday, November 12. The theme recommended by cooperating Missionary Boards, and chosen by the Laymen's Missionary Movement for this day, is "Men for the Master's Mission."

The seventh annual National Convocation on the Church in Town and Country will be held in Columbia, Mo., November 7 to 9. This Convocation is sponsored by the Committee on Town and Country, an interdenominational agency constituted by the Home Missions Council of North America, the Federal Council of Churches and the International Council of Religious Education.

Coincident with the announcement by the Advertising Council that it has placed the non-sectarian, non-ecclesiastical "Religion in American Life" campaign on its 1950 calendar for the entire month of November, the Rev. Earle B. Pleasant, national director of Religion in American Life, urges church leaders to "set aside or designate November as 'Come-to-Church Month,' or some similar title which will serve to call attention to the national campaign."

PERSONALITIES:

Toyohiko Kagawa, world-renowned Japanese Christian leader, guide of social movements, former adviser to the Premier of Japan and to the Mayor of Tokyo, is now conducting a six-months evangelistic tour, which ends in December. Dr. Kagawa is particularly known for his settlement work in the Shinkawa slums of Kobe; for his work for the laborers and farmers; his relief work after the great earthquake; and especially for his evangelistic work in the King-

dom of God Movement through which thousands of converts were brought into the Christian Church.



Rev. A. Wilson Cheek

Rev. A. Wilson Cheek, of the Evangelical and Reformed Church, has been appointed director of young people's work for the International Council of Religious Education. He will also serve as executive secretary of the United Christian Youth Movement, which is administered through the I. C. R. E.

Bishop R. R. Wright, Jr., member of the General Commission on Chaplains, urges the creation of a Department of Peace in the President's cabinet "to consolidate our country's resources for peace and to direct national and world psychology toward peace."

CHAPLAINS:

Chaplain Peter C. Schroeder, President of the Chaplain Board, has retired from active duty after more than twenty-one years of service with the Army. He holds the Bronze Star and the Croix de Guerre with Etoile Vermeil.

Commendations have been received by the Office of the Chief of Chaplains for the following Army chaplains: Alexander J. Turner, James D. Marler, Albert W. Nickel, Richard B. Cheatham, Henry C. Bunton, Matthew H. Imrie, Walter G. McLeod, Raymond Simpson and James H. Martin.

Teamed for Defense

Red, white and blue, these colors three
United in one flag we see,
Teamed to preserve our liberty;
Proclaiming still, "Don't tread on me!"

The Army, Navy, Air Force too,
Just like our flag's red, white and blue,
Are teamed with but one end in view—
To keep our freedoms strong and true.

Teamed to defend the dreams we share,
On land and sea and in the air,
Our warmest friendship they declare
To men of good will everywhere.

One flag, one team! To guard our peace
We need a trained and armed police,
Till schooled aggressors' threats decrease,
And schemings for world conquest cease.

"Teamed for defense" makes honest sense,
So pray that God's good Providence
Will bless and strengthen our defense
And free mankind from violence.

—GILBERT DARLINGTON

